

THE CHINESE RECORDER AND EDUCATIONAL REVIEW

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EDITORIAL

THE MADRAS CONFERENCE

The Madras Conference was a success. That statement is deliberately made after listening to accounts from delegates who attended this momentous gathering as well as from reading various descriptions. However, the greatest emphasis must be placed on the fact that the real success of this important gathering will only become apparent in the years that lie immediately ahead. One of the major reasons for holding this meeting of the International Missionary Council—one in a series of great world conferences—was that the very complexity in the world of today, made it imperative that a gathering of the leaders of the Younger and Older churches should be attempted in the hope that joint consultation would result in strengthening the foundations and broadening the outreach of the Christian Church. In this connection clearly a vast amount of good has been accomplished. Every report of the delegates stresses the fact that this was a very hard-working conference. If the Conference did not solve all the problems facing it, at least it must be stated that in the discussion groups very few issues of importance were omitted. In other words Madras was conscious of the dangers and difficulties in the world situation of 1938. The first point in its success, therefore, may be listed as the realization that the Universal Church, i.e. the whole body of Christians, must be prepared to face the problems of life that beset men and women in all countries.

The Church cannot shut its eyes to situations that affect its very life, nor can it adopt a policy of retreat. It must face the front, and march onwards.

Unanimous agreement will be given to listing the wonderful fellowship that was achieved, as the second point in its success. The depth and breadth of this unity amongst such a large and diverse group representing practically all the nations of the world might be characterised as almost a miracle. With so much hatred, strife and suspicion stalking over the earth, the mutual love and loyalty to Christ that brought all these delegates together is a great fact, and one which must continue to bear great fruit in the years to come. The Christian Church gave this war-torn world a real demonstration that fraternity amongst men and women of different nations can be achieved.

The third point and one in which the Chinese Church may feel some satisfaction is that the Conference made it clear that the Younger Churches had come of age. In the Conference itself the delegates of the Younger Churches played their full share. We are proud to note the fact that the Chinese delegation was the only one that had a woman chairman; also that the only woman chairman of a section of the Conference was a Chinese woman; and that one of the six newly elected vice-chairmen of the International Missionary Council is this same Chinese woman—Dr. Wu Yi-fang. The delegation from China totalled 49 of whom four were Chinese women, three were foreign women, twenty-eight were Chinese men and fourteen were foreign men. From all accounts the Chinese Church has every reason to be proud of the part played by its representatives at Madras and so it is to be hoped that the members of the Church in China will now do their part in following the lead set before them.

Just as the Chinese delegates were embarking at Shanghai, one well-known missionary bishop gave as his parting advice to a delegate, "Keep to the main track, don't let the Conference go down side-roads." The fourth point in the success of Madras may be listed as the prominent emphasis given to evangelism and the Church, demonstrating that the delegates did put first things first. Evangelism in all its phases must be thoroughly studied and there is considerable expectation that during this year and next year both Younger and Older Churches will have received an impetus to carry on this God-given task. Again the unity of fellowship amongst men and women of different races helped to strengthen their faith, as they realized that a clear witness to the Gospel of Christ is being continually presented in spite of all the darkness that seems to surround the lives of many Christians today.

In considering some of the weaknesses of the Madras Conference it is often mentioned that many resolutions had to be watered down and so several delegates were disappointed that no bold pronouncements were made. This was a weakness but it cannot be magnified because of the very laudable desire not to break the unity of fellowship nor to expose others lightly to great danger. Another weakness was that whilst considerable progress was made along the lines of co-operation, yet it was felt that a bolder effort should have been made to promote more genuine unity in many working relationships. Some

feel that there was a weakness in not devoting more careful attention to the problem of self-support. One is inclined to wonder, also, whether sufficient thought was given to constructive measures in connection with the world organization of the Churches in the future, e.g. regarding the need for shifting more initiative and responsibility to the Orient.

The Conference on Christmas morning passed a resolution of sympathy with comrades in the universal Church throughout the world in the areas of conflict, and pledged themselves to use every effort to eliminate the causes of war.

The resolution, which was presented by the Chairman, Dr. John R. Mott, was as follows:—

‘At this time of crisis in various parts of the world, we of the International Missionary Council are deeply conscious of the suffering that has come to multitudes of people in zones of conflict of the Far East, Spain, Palestine, and elsewhere. And in particular we would express our heart-felt and brotherly sympathy for our comrades in the faith in these areas, who are passing through untold hardships and are bearing intolerable burdens. The body of Christ is one, in which if one member suffers all the members suffer.

We are inspired by the faith and fortitude of our fellow-Christians both in China and in Japan, in their respective difficulties during this crisis. We would especially urge upon Christians in all lands that they give generously to the work of relief in China, in view of the extensive suffering that has resulted from the exigencies of war in that land. As they carry on their tasks of Christian witness and service under such tragic and trying circumstances, we assure our fellow-Christians in China of our love and prayers.

Furthermore, we call upon Christians everywhere to give themselves to earnest prayer and effort that a way may soon be found to end this period of distress in all these areas, and that enduring peace, based upon love and justice and the true interests of the peoples concerned, may be established. We pledge ourselves to every effort looking to the elimination of the causes of war in order that the peoples of the earth may enjoy the blessings of peace, security, and freedom.’

A collection was taken at both the services on Christmas Day for the China Relief Fund and for the relief of non-Aryan refugees.

This issue of the Recorder contains the platform address given at Madras by Dr. W. Y. Chen. In our forthcoming issues we hope to present impressions and other materials concerning this Conference. Clearly the Chinese Church will gain enormously if it can devote much time this year to serious endeavours to study and carry out the recommendations in the various reports. Most of the official reports have not yet come to hand and so we shall not quote at present. It is expected that much material will be available shortly. In this connection we wish to draw special attention to the following two series of pamphlets:

First Series of Madras Messages

Based on platform addresses of speakers at the Madras Conference. Rewritten in Chinese and coming out in “The Forward Movement Tracts of the N.C.C.” Editors: C. S. Miao and T. T. Lew.

1. A Message to All Peoples (the official message of the Madras Conference)
2. Why Church? (based on the "five reasons" stated in a pamphlet by Oldham)
3. Challenges to the Churches to-day and the Resources (Mott's address)
4. Christianity and the Student World (Mackie's address)
5. The Word Made Flesh (Hogg's Christmas-eve address)
6. Church and State (Bishop of Winchester's address)
7. Worshippers and Sleepers (Horton's address)
8. New Testament Conception of the Church (Wentz' address)
9. Mission of the Church (Azariah's address)
10. Jesus (Niles' address)
11. Inter-racial Reconciliation (C. F. Andrews' address)
12. Winning the World for Christ (Geo. Macleod's address)
13. Evangelism Among Chinese Students (W. Y. Chen's address)
14. Christianity and International Order (T. Z. Koo's address)

(The order of the series may be changed.)

Pre-Madras—Madras and Post-Madras Pamphlets

Edited by T. T. Lew and C. S. Miao.

To be published by the National Chhristian Council.

1. The Future of the Church in Social and Economic Thought and Action in China by T. C. Chao, translated by C. S. Wang.
2. Evangelistic Work in China Today by H. R. Williamson, translated by P. Y. Fu.
3. The Christian Movement in China in a period of National Transition by R. Scott, translated by C. H. Nyi.
4. The Inner Life of the Church in China by C. S. Miao, Alice Gregg and A. B. Frame, translated by Wu Lei.
5. An adequate Christian Literature program for China by Y. T. Wu, F. R. Millican and T. T. Lew, translated by Y. T. Wu.
6. The Inner Life of the Church Worship, the Christian Home and Religious Education. Report of Section VII, translated by Y. D. Ying.
7. The indigenous Ministry of the Church both ordained and lay. Report of Section VIII, translated by C. S. Miao.
8. The Faith by which the Church Lives. Report of Section I, translated by T. T. Lew.
9. The Witness of the Church in relation to non-Christian faiths and the Cultural Heritage. Report of Section V, translated by W. Y. Chen, and others to follow.

(The order of the series may be changed)

Pictures

In recent months we have been able to secure a fairly good supply of articles but we have not been able to obtain enough pictures. Very many of our readers both in China and abroad would like to see more pictorial descriptions of work in China today. Hence we appeal confidently to our readers in China to send interesting pictures to our office.

Evangelism Among Chinese Students

W. Y. CHEN

CHINA is facing an unprecedented crisis. The word "crisis" in Chinese is composed of two words or characters joined together, namely, opportunity and difficulty or danger. To those who love God difficulties may be turned into opportunities; and conversely, to those who disobey His will opportunities may become real dangers. If evangelism is to effect a change in one's life, to be willing to surrender one's will to God through the power of Christ, it is then a process to transform man's difficulty into God's opportunity. In my contact with the Chinese students during the last ten years I have seen an immense opportunity offered us by God in China.

I have met at least seven groups of students so far as their attitude toward the Christian religion is concerned, namely: first, the prejudiced and antagonistic group; second, the suspicious and critical; third, the indifferent; fourth, the open-minded; fifth, the earnest and devout; sixth, the mystic with overstrained other-worldliness; and seventh, the fanatic. There are extremes at both ends, but the majority fall in the middle group: the open-minded and the earnest.

* Time does not allow me to describe these different groups, but I can say with confidence that most of those hostile and critical attitudes have given way to the friendly, open-minded and earnest. Difficulties still there are, but most of them have become opportunities. We must remember that Chinese students have as their background a rich cultural heritage, their own philosophy of life and their view about the universe. But if one knows what is uppermost in their mind and what is in the depth of their heart, they will certainly respond to what one has to say. In other words, our message must meet the need of their mind and strike the chord of their heart before we can win their soul.

Deep down in the heart of the Chinese students there is the desire to know some of the great issues in life. One of the disciples of Confucius wanted to know about the problem of Death. He got, however, a rather disappointing reply from the Master who said, "Since we do not know about life how can we know about death?" A learned Confucian scholar in the Ming Dynasty sighed before his students and said, "I only wish that I knew whether the next world is a pleasant one or not." Whereupon one of his students replied, "The next world is surely a very pleasant one." "How do you know that?" enquired the master. "If the next world were not a pleasant one," replied the pupil, "the dead would one and all have hurried back. Since no one has ever come back from the other world, we must conclude that they are enjoying themselves where they are!" Since Confucianism failed to deal with this great issue of life the Chinese students turned to Buddhism for a more adequate

*An Address delivered at the Madras Conference on the general theme "Evangelism", Its Opportunities and Difficulties.

reply. It was a group of young Chinese Buddhists who in those days of incredible difficulties made several pilgrimages to India and brought back with them the sacred treasures of the East which have enriched Chinese civilization and to a certain extent satisfied the yearning of the masses, a debt which China owes to the people of this great land.

This same longing to know the deeper meaning of life and the craving for some sure ground of hope for the future has never lost its grip on the Chinese, and it will never be satisfied with something that is less than the gospel of Jesus Christ. When the International Missionary Council met in Jerusalem in 1928, a wave of anti-Christian movement had just swept over China, but it soon died down and was then followed by a rising tide of evangelism which is still flowing strongly. Such a change may be due to social and political disillusionment, to a feeling of helplessness in the face of some great crisis, or to disappointments with the affairs of life. "Man's extremity is God's opportunity."

But we can go one step further in saying that such seeking after the truth is an inner urge which no human power can ever suppress. So long as there is such longing, craving, striving and seeking after the higher values in life, there is a great opportunity for God to reveal Himself. It was my privilege three years ago to be a member of the team of the Youth and Religion Campaign under the auspices of the National Committee of the Y.M.C.A., travelling throughout the country in an effort to reach student youth. We were surprised to find a prevailing attitude of open-mindedness toward the Christian religion on the part of the non-Christian students in the government schools. In some places they were much more eager to come to our meetings than the students in the mission schools. Bible classes and school YMCA's soon grew up in those educational institutions which were once strongholds of rationalism and anti-Christian feeling. Even communist students have become God's opportunity. In one of the meetings the topic of my talk was on the prodigal son and his seeking father. At the close of the meeting, there came to the altar a young man with tears streaming down his face, saying, "I am the prodigal son. I have left my home and joined the communists. But I want to come back. Is God really seeking the lost one, a lost one like me?" "Yes," I said, "but you are also seeking Him, or you would not have come in here. When two are seeking there is sure to be a finding."

To-day the radicals and the communist students are not only friendly to the missionaries and the church; they have extended their invitation to the Christians to visit their headquarters and even to bring to them the message of God. What a great challenge! That challenge has not yet been accepted. Some hesitate, fearing that by coming in contact with them they might be stigmatized as being red without knowing that the color of the Chinese ex-communist students has already faded. No longer is it red, it is only pink. They are friendly with the Christians for they feel that there is something that is lacking in themselves. There is the feeling of the need and the longing of the soul, and nothing will meet the soul's need and satisfy the longing but Jesus Christ.

When Bodhidharma arrived in China a Confucian student came and stood before him. As days passed by his presence was not noticed at all. To show his earnestness and sincerity he drew his sword and cut off one arm. Upon hearing the moan, Bohdi Darhma asked: "What troubles you, my son?" The young man said, "My soul is in sore trouble. Help pacify it, Master." Chinese students are to-day uttering the same cry before the Christian evangel: "My soul is sore troubled, help pacify it, Master." Can we? This is a challenge to our faith. Here then is my first point, the great opportunity among young people in China to-day.

In the second place, Chinese students will respond readily to the challenge of Christ. They would seldom respond to the appeal of the pleasure and beauty of another world, which is more an attraction for older people who feel that they are getting near to their celestial home. Nor do they take seriously the message of hell-fire as given by many of our evangelists in the revival meetings, though it does get hold of some of the immature youth. They mostly respond to the higher and nobler appeal, the appeal of Jesus Himself: "Deny thyself, take up the cross and follow me." They do not want an easy religion. They want a commanding and challenging religion that will take all they have and call for more. They are eager for active service and willing to endure hardship, to make a supreme sacrifice, and even to lay down their lives. During a few months in Hankow I had the privilege of living together with a chosen group of more than 600 students, both boys and girls, being trained for social service. They were not organized under Christian auspices but at their own request I conducted a series of meetings. The general theme was "Christ and the Cross." The story of Christ, his life and death and resurrection fascinated them. The idea of the Cross became more and more significant to them. When they came out of Hankow to Changsha, just before our soldiers withdrew from that city, they demonstrated a most heroic, courageous and selfless spirit in rendering service to the refugees, to men, women and children who had become homeless.

A little over a month ago on one Sunday evening while I was preaching in the Methodist church in Changsha there came in a group of those students with whom I had been living, sharing their hardships and studying with them the relation of the Christian religion to our individual and national life. Among them there were five women students who came and told me that they were going out to Hensan, a city south of Changsha, for actual service to the wounded soldiers and civilian refugees. They asked me to pray for them and expressed the hope that we might see each other again. Two days later the sad news came that two of the girls had been severely wounded and three of them killed in the air raids which reduced almost the whole city to a ruin. One of the girls cried out just before her death: "O, God spare my life, for my service to my country and my people has just begun." A Christian funeral service for these three girls who were killed, was performed—a deeply moving scene. The other two girls who were wounded were taken to a mission hospital in Changsha.

The day before I had to leave that city I said good-bye to these wounded girls. One of the girls, Miss Yu, who had lost one of her arms had been holding herself up cheerfully and bravely in spite of suffering and pain. She told me the story of a wonderful little girl of six months who had been brought into the hospital and was baptized a little while ago by a Methodist pastor in the presence of a group of British naval officers and sailors. This baby girl, whose whole family was killed in a recent air-raid in Changsha, had been rescued by the crew of the British gunboat, Sandpiper. The sailors took the girl to the ship and tried to feed and nurse her themselves, but they did not know how to do a job like this and decided to entrust her to the care of the nurse in the mission hospital. They took a great interest in her and at the baptismal service they arranged a pair of godparents for her. The British Ambassador to China, Sir Archibald Clark Kerr was asked to act as godfather and Madame Chiang Kai Shek as godmother. "When she grows up," said Miss Yu, "she ought to be a very wonderful girl. I wish I could have a baptismal service like that!" As she finished her story I saw a happy smile on her face. It reminded me of the title of a German Opera, "Das Land des Laechen," which is all about China as "The land of Smiling," smiling in spite of sorrows and pains (Laechen trotz Weg und tausand Schemesen). Thank God, this girl had accepted Christ and His challenge of the Cross. She was able to smile in spite of sorrows and pains. On coming out of the hospital the doctor told me that she was not going to live. Yes, Chinese students want a religion, but they want a religion that will give them inner strength and power to face the most awful hour of life. Christ, Christ alone, having passed through the valley of death, gives courage to His followers. "Yea, though I walk through the valley of the shadow of death, I fear no evil; for thou art with me."

The last point that I want to make out of my experience with the Chinese students is that there is a demand for a living witness from the followers of Jesus Christ. Once when I was talking with a group a young Chinese student said to me, "Unlike other evangelists you do not preach much about heaven and hell. Can you tell me exactly what a hell looks like?" "No, my friend," I said to him, "I cannot tell you exactly what a hell looks like, for I have never been there myself!" "But" said he, "I have seen heaven and hell. I have seen how hell broke loose in many places in this war and I have also seen heaven. Heaven to me is where God is. I have seen how Chinese Christians and missionaries during those horrible days were able to stand up with cheerfulness and minister to those in suffering. They have joy and peace for in their hearts there is God. Does not Jesus teach that the Kingdom of God is within you? Is it not also the experience of the Chinese saints? Did not Shao Yung, Chinese philosopher of the Sung Dynasty write the following verses?

"Heavens are high, no sound,
Where then is God to be found?
Seek not in the distant sky,
In man's heart He lies."

Another boy in the group got up and said, "I have become a Christian by coming in contact with a Catholic priest whom I was very suspicious of and tried to avoid. But he always showed the best of himself which called forth the best that is in me; so the pettiness, jealousy and suspicion in my heart gradually disappeared. All that is best in us is the revelation of something eternal behind and ahead of us. I have come to know him and admire his moral courage. I have found the secret of his life—a life that is charged with compelling and infinite love, the love of Jesus. Whenever we meet together there is always a perfect understanding, mutual helpfulness and love. Love alone can win one's heart, and not force. Such an ideal relation of love between us I would call the Kingdom of God, for Jesus says: "The Kingdom of God is among you." We do not need to consider which interpretation is right, within or among you. I expect you will feel with me that both are true. But the pragmatic tendency of the Chinese student seems to look for a living witness to Jesus, not of words only, but of life. They do not want a religion of talk, but a religion that will work, that can be put into practice by its believers in their daily life.

In China where there is so much suffering and heart-breaking events there is surely a great need of the redeeming love of Jesus exemplified in the lives of His followers. The apostle John says: "Let us not love in word, neither with the tongue; but in deed and truth" (1 John 3:16). I thank God for having the opportunity to come in contact with the students throughout the country, who have given me hope and confidence not only for the future of my country but also for the extension of the Kingdom of God in that great land. May I ask you to remember them in your prayers?

—o—

The Tropical Medicine Congress, Hanoi

BERNARD E. READ

IT is commonly said that the herd instinct is largely responsible for bringing people to meetings and that birds of a feather flock together. Neither instinct nor the clan brought delegates from 15 countries of the Far East to attend the *Tenth Congress of the Far Eastern Association of Tropical Medicine* held from November 28 to December 2. They went burdened with the health problems of people living in the Far East and with the desire to find the best methods of dealing with them. This is also the concern of all workers in China.

The Christian movement in China has made itself responsible for a great deal of institutional work, with which goes the responsibility of the health of large groups of people and it is incumbent upon them to use every means at their disposal to ensure the same. This is a matter that not only concerns the mission doctor; our educators and leaders have this responsibility toward every mission employee, the children in our schools, the people in our universities, industrial and agricultural schemes, and in every phase of the work. Hence

a short report of some of the most recent findings may be welcome to readers of the Recorder.

It has been a matter of deep concern for a very long time, with the rapid industrialization of the East, the institutional form of education and the organisation of hospitals that more attention has not been paid to the proper nutrition of the people concerned. Lack of knowledge of Oriental foods is partly responsible, the low economic level of a country like China is another factor, and as shown by Professor Buck's recent book "Land Utilization in China" the availability of the proper foodstuffs is not always what it should be. It is only fair to those who have suffered to mention also that those responsible have often been too ignorant of and indifferent to the subject to give it the necessary care.

With smallpox, typhoid, cholera, malaria and other diseases at our doors it is surprising that more is not done by those responsible for adequate prevention against these diseases. Not long ago a careful examination of blood films from the students of a non-mission middle school showed that over 60 percent were affected by malaria, and no effort was made to screen the buildings,—to rid the area of the infecting mosquito or to provide prophylactic treatment. This is mentioned as a reminder to all institutional authorities that organised work carries with it, beyond the immediate objective of teaching or doing some one thing by first class modern methods, secondary responsibilities regarding the health and care of those concerned.

It was largely with the above things in mind that 244 doctors met at Hanoi to gather in 12 sections to report their latest work, discuss the same, and by exchange of experience and viewpoint find ways of dealing with these problems which concern all of us. Of the 159 papers presented 44 came from China. The technical details will be published in the scientific proceedings. Certain findings may be of value to the general reader.

In the field of nutrition Dr. N. P. Larsen's report upon 100,000 laborers in Hawaii was of absorbing interest. By having greater amounts of protective foods, chiefly vegetables and fruit, in the diet the teeth improved, infestation with parasites was lessened. Nutritional anemia was overcome by the use of a cheap high iron containing sugarcane, and during a measles epidemic the death rate was lowered and multiple complications lessened.

Observations by T. G. Ni upon refugee children 5 to 15 years old, given cod liver oil over a period of 8 months, showed that they had weight increases three times as great as children receiving the same diet without the oil. His measurements of 640 refugee children in various centres showed that their mean heights and weights were all less than those of children of the same area in normal times.

The problem of correct dietary standards for Chinese has been a matter of study for some time by the Chinese Medical Association. Dr. H. C. Hou reported their latest findings, also his observations upon the large refugee population of Shanghai. Minimum dietaries have been worked out to provide at least 2400 calories for the adult, with adequate protein and calcium in particular and the necessary

supply of vitamins. The briefest summary includes:—vegetables 500 grams, soybean products 60, sweet potato 400, cereals 600, oil, salt &c. q.s. The C.M.A. Special Report No. 10, gives a number of dietaries, which were put forward at this conference for discussion. The outbreak of hostilities in China created a refugee situation requiring great skill in meeting its dietary needs. The shortage and limitations of foodstuffs caused much deficiency disease, particularly beri-beri and avitaminosis A in the form of exophthalmia and keratosis of the skin. With the gradual improvement in the food supplied deficiency diseases decreased.

Dr. R. C. Robertson working under the League of Nations brought very interesting reports of the epidemic prevention measures instituted inland. With an estimated population of 10 millions trekking westward this is a formidable problem. The provision of food and proper drinking water is intimately associated with the spread of disease. His conclusions regarding cholera prevention on a large scale coincided with the laboratory findings of Dr. H. Yu.

One of the most important sections held was upon cholera, the findings from which lend support to the theory that cholera may be of local origin, and that the water vibrio present in rivers and creeks is the source of infection. Two independent papers showed that with the aid of certain reagents passage of these vibrios through mice transforms them into a virulent form indistinguishable from the cholera vibrio. There were several reports upon mass inoculation of the population in various centers with efficacious results. Multiple inoculation against several diseases is not recommended but combined cholera and typhoid has met with good success both from the standpoint of immunity and with regard to the absence of troublesome reactions. Whilst emphasis was put upon isolation of cases and prophylaxis, the provision of good drinking water was regarded as of the utmost importance. At the final session the Congress after hearing the opinions of the delegates from the different countries recommended that the concentration of cholera vaccine should be not less than 6000 million organisms per cubic centimeter and whenever possible two or more doses should be given.

It is not appropriate to devote space to a detailed report of other technical discussions of malaria, tuberculosis, rabies, kala-azar, dysentery, &c. As the subject applies to present conditions in China too much emphasis cannot be given to the need for all those travelling to take inoculations against the more serious infections. In one team of 40 worker in Hunan, 38 were inoculated against cholera and have survived quite well, the other two died of cholera. The greatest care should be taken to secure clean drinking water and good food provided for the journey. Those responsible for the care of institutions should consult their station doctor regarding necessary inoculations and to scrutinize the diets given; or by direct application to the Secretary of the Chinese Medical Association the required information may be obtained.

As a final word it should be said that China sent the largest foreign delegation to this Congress, and five of its members acted as sectional chairmen. It is hoped that this may be sustained in future years that China may profit to the best from the most important scientific meetings held in the Far East.

A New Christian Cooperative Middle School

C. C. DJAO

THE roaring of the big guns in Shanghai on August the 13th opened a new page in the history of Christian education in East China. Before this our schools had their own beautiful campuses, comfortable private residences, and peaceful lives. Each was full of students and teachers who sought the knowledge of truth to be ready to share the responsibility as citizens of their nation. However since then, our schools have been moved from one place to another. Some of the schools were entirely destroyed, and most of them were uprooted. But no one can carry on in the original place. They had to go somewhere else or closed entirely. As a result, some moved westward, some suspended, and some moved to Shanghai.

Perhaps a few statistical presentations will show us what a tremendous force there is on the side of education, for the promotion of the welfare of China. In East China alone, we used to have 7 colleges and universities, 73 middle schools for boys and girls, and over 100 primary and kindergartens. The total enrollment according to 1936 statistics was about 40,000 with 6,000 teaching staff. The total annual budget ran up to \$3,000,000. The total value of the property probably will run to over \$50,000,000. All of our middle school principals are regular college graduates, and one third of these have been abroad for post graduate work.

By no means are our Christian schools rich institutions. Our buildings and campuses have been added year by year through the gifts of the missions, churches, and some Chinese individuals. They represent years of hard work, prayer, and endurance both of missionaries and Chinese Christians. The sole purpose of our schools has been to educate the young people of China to become valuable servants in the spirit of Jesus Christ who died on the Cross for the sinners of the world.

But look back today to the occupied area where our schools used to be. We have been told that many buildings have been destroyed or burned. Most of them have been left with but empty walls and bricks. The campuses have been used as military camps, stables and military hospitals. The best of all have been utilized as clinics, and refugee camps. All the personal belongings of the teaching staff have gone. The losses are countless.

In spite of all the destruction, the Christian schools have determined to march on. The war birds and guns can never stop the Christian people loving their fellow men. All the East China Schools have been moved from one place to another. Anywhere they went, they were full with students, and have been receiving strong local support. A few of them were able to move to West China. We have been receiving reports that they have big enrollments with good success. A majority have moved to the Shanghai Settlements. Some of them have their independent administrations, but twenty of them have formed themselves into three big joint middle schools. One of them is the union of the four Southern

Baptist Schools called The Baptist Joint Middle School. The second one is the union of the four Methodist Girls' Schools called The Methodist Joint Middle School for Girls. The last one is the union of 12 middle schools of the various missions called The East China Christian Cooperative Middle School about which I have been asked to write.

After the occupation of Shanghai, our East China Centers were quickly taken. Thus the nearest and cheapest place for our students and faculty to go naturally was Shanghai. So last December, they began to come in, in a large number. The East China Christian Education Association then took this opportunity to call a meeting of all the refugee principals, missionaries and church leaders then in Shanghai to consult about possible plans for the re-opening of their schools in Shanghai. The consensus of opinion was to continue our education program at any cost. Thus registration of students and teachers was started. Mr. W. D. Koo of Kashing, Miss Chow of Hangchow, and Mr. Zen of Shaohing were invited to make plans for such an emergency project. The result was that a new middle school on a cooperative basis was recommended for a trial period of 6 months.

The plan for the first 6 months was rather simple. One of the most important conditions was that all schools were invited to join with the understanding that the identity of each participating school in relation with the Central Government, Church, Mission or individual school board of directors was to be preserved. The purpose of this school was to enable our own Christian middle school students to continue to study, and a nucleus of teachers to continue to teach with a living-salary scale. In this case, the school would issue its own diploma to the students, and keep its own records. Each should carry out its regular routine with the central government. In return the participating school was asked to pay \$200 toward the expenses of the opening of the school.

The plan was accepted by six schools which were united together as The East China Christian Joint Middle School. Mr. W. D. Koo of Kashing High School was chosen as the principal, Miss Sarah Chow and Mr. Zen as the deans for boys and girls, Mr. B. Y. Hsu of Hangchow as the treasurer. Five office rooms on Kiangse Road were rented as the premises for the school. The junior department was to be in the morning and the senior in the afternoon. The school opened with over 100 students and 20 teachers in January, but it was increased to 300 in March. The teaching staff was also increased to 36. Twelve of these were missionaries of the various schools. The principals of each participating school with a few cooperating people constituted the Executive Board. The school was carried out in very good manner until the end of June. The regular commencement exercise was carried out with more than 56 students receiving diplomas.

As more students and teachers were coming to Shanghai, there was no school to which they could go for education and teaching in the middle of the term, so the Joint Middle School opened some short term classes on an experimental basis. The idea was to carry on

work on an individual basis. Mr. V. C. Chang, dean of Hangchow Christian College Middle School, who had then just returned from America, was chosen as the head of that type of work. The school was opened on May 1st with over 60 students and 10 teachers. The classes went on until the middle part of August with good success.

Since there was no place to go to during the summer in Shanghai, so nearly every school in Shanghai opened its summer session. The enrollment was unusually large. Thus the Joint Middle School also opened a summer school with more than 200 students for 6 weeks.

Then the fall term came. More students and teachers were arriving, and so the plan for the fall term will have to be naturally enlarged and modified. However the basis of cooperation has been about the same. This time there are 12 middle schools who have decided to cooperate. They are:

1. Soochow Atkinson Academy, Methodist South, Ku.
2. Nanking Chung Hwa Girls' School, The Christian Mission, Ku.
3. Nanking Wei Wen Girls' School, Methodist North, Ku.
4. Hangchow College Middle School, Presbyterian S. & N., Che.
5. Kashing High School, Presbyterian S. & N., Che.
6. Kiangyin L. M. Sprunt, Presbyterian S. & N., Ku.
7. " James " " "
8. Nanking Ruh Chuin Middle School, The Christian Mission, Ku.
9. Nantung Chow Tsong Ing Girls' School, Christian Mission, Ku.
10. Hangchow Union Girls' School, Baptist & Presby., Che.
11. Soochow Vincent Miller Academy, Presby., Che.
12. Hangchow Wayland Academy, Baptist, Che.

In order to make the school administration more efficient and effective the Board of Representatives has been organized. This is composed of two representatives from each of the participating schools, one of whom is to represent the individual school board of directors and the other is to represent the school faculty. The faculty representatives are ex-officio members without vote. This Board of Representatives controls the finance, appointment of the school executives, and the policy of the school. It also serves as a link between the new school and the original schools as well as the churches and missions. Dr. T. C. Bau has been elected as the chairman of the Board, and the writer as the secretary.

After that the school name was changed into The East China Christian Cooperative Middle School which is approved both by the founders and the central government. Mr. W. D. Koo of Kashing, graduate of Columbia University was elected as the principal. Mr. B. Y. Hsu and Miss Sarah Chow were elected as the deans for boys and girls. The other important officers were also appointed by the Board.

The school was opened in September with 668 students and 68 Chinese and missionary teachers. These teachers were invited from the various participating schools according to the needs. The payment is about \$60.00 a month with 15 hours teaching as the full

time load. Strictly speaking this school needs only about 40 teachers. But in order to follow the motto "Rice for Everybody," the work has to be widely divided. The entire 6th floor of the Land Bank of China Building on Kiangse Road has been rented. Although it is crowded but it is all by itself and the roof can be utilized, and so in many ways it is a fairly good location. The rent is \$600.00 a month which is paid entirely through the school budget.

The school has charged students a very low fee in comparison with those around it in Shanghai. As a matter of fact, many students are unable to pay even a low fee, because their parents and relatives have lost their homes, properties, and jobs. So many students are asking for financial help. As a result, a committee on relief and scholarship for students has been organized to raise a fund for such purpose. There are more than 65 students receiving free aid from this fund.

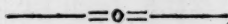
The school was opened with but empty rooms. Through the courtesy of Mary Farnham School, Bridgeman School and the China Christian Educational Association, it was able to borrow some of their desks, chairs, tables and office facilities. The school is able to furnish some of the necessary things through the school budget. Of course, there is no room for general assembly, no athletic field for games, no chapel, nor library and music space. The school is very crowded with junior classes in the morning and senior in the afternoon with classes running from 8.00 A. M. until 5.00 P. M. for six days of the week. The school wishes to have some more rooms, but there is no one place available for enlargement. One may claim that in many ways this is not like a school in the ordinary sense, but the students and teachers are both learning and teaching well. They do the best they can under the circumstances.

With regard to religious instruction and activities, the school has been more active this fall. Every student is invited to go to the Bible classes held on every Wednesday afternoon for one period. The students are divided into groups according to religious experience and background. They do not receive credits on Sunday morning. The Sunday school has been held. There is an average of about 100 students in attendance. Besides there are personal fellowship groups which meet every week, exchanging religious experience, and talking over the service projects. Thus the religious atmosphere of the school is thoroughly maintained.

Although the 12 schools have moved to Shanghai, nevertheless they are registered schools. Proper connection and necessary routine between the school and the government should be properly maintained. So report and records have to be sent in regularly. Although the schools do not receive instructions as often as formerly, they still follow the same curriculum and the same principles of administration. The relationship with the missions and churches is even closer, because there are 12 missionaries working among the schools. Some of them have been principals of their own schools for a long time, others have taught as teachers for many, many years. The individual schools are still receiving regular appropriation from the missions, and in some cases, relief for the poor students has been given by the missions also.

Beside classrooms, the school is also arranging dormitories for boys and girls in three different separate places near the school. Many students have no relatives here in Shanghai, or the relatives are too far away from the school. So dormitory arrangements are necessary for them. This provision not only cuts down the expenses on the part of students, but it also offers better opportunities for supervision and personal contacts between teachers and students.

The school has been going on successfully for almost a year. The spirit of cooperation and mutual help that has been manifested both by the staff and student body is splendid. There is no complaint and criticism. Each is working happily and peacefully. If there were no war, probably these people could never be brought together in such a new cooperative school. Probably the school will have to be continued here in Shanghai for some time yet. Nobody knows how long it will be before we can expect to go back. But whatever the future may be, this new cooperation ought to be one of the happiest memories in the history of Christian education in China.



Student Relief Work in War-Time

KIANG WEN-HAN

SINCE the organization of the first local Student Relief Committee in Shanghai in October, 1937 under the leadership of the late Dr. Herman C. E. Liu, the Student Relief program of the Chinese Y.M.C.A. and the Chinese Y.W.C.A. has now spread to 13 strategic centers, namely, Shanghai, Sian, Wuhan, Peiping, Changsha, Canton, Chungking, Chengtu, Kweiyang, Kweilin, Kunming, Hongkong and Foochow. Of these 13 centers, Wuhan and Canton have only recently stopped their activities. The local Student Relief Committees in these cities were organized as a result of needs and therefore did not spring up all at the same time.

The formation of these Committees closely followed the periodical waves of the migration of students and universities since the outbreak of the war. For instance, during the period from August to December, 1937, the students from the Peiping-Tientsin area were on the move, as it was in that area where the Sino-Japanese conflict first made its impact. The wanton destruction of Nankai University and the subsequent occupation of Tientsin and Peiping made it necessary for the students and schools to move southward. Refugee students from the Peiping-Tientsin area went in different directions but mainly to Shanghai, Sian, Wuhan and Changsha. The organization of two Temporary Universities, incorporating several Peiping and Tientsin Universities, helped to make Changsha and Sian rallying points of Refugee students from North China. Hence, the first few local Student Relief Committees organized were in these very cities.

Then there came the fall of Shanghai, Soochow, Nanking, and Hangchow in November and December, 1937. This meant that the

universities and students in East China, a very important cultural area in normal times, had to move also. Some of them, especially the Christian universities and the students in Christian universities, moved into the Foreign Settlements in Shanghai. Others moved to Wuhan and far into Szechuan. This was the background of the formation of our local Committees in Chungking and Chengtu, early in the Spring of 1938.

As the battlefield was drawing closer to Central and South China and as the menacing Japanese air raids spread far and wide, the universities and colleges in Changsha, Wuhan and Canton started to move farther into the West and the Southwest. The two Temporary Universities in Sian and Changsha were forced to move the second time. This brought about the epoch-making event of the Long March of the Changsha "Lin-ta" (Temporary University) students to Kunming, covering a distance of over 1,000 miles. Local Student Relief Committees were soon organized in Kweiyang, Kweilin and Kunming to meet the needs of this endless stream of refugee students.

The fall of Canton and Wuhan last October caused a new wave of migration into the interior. But thousands of students in Canton have sought refuge in Hongkong, Kowloon and Macao. Lingnan University with about 600 students, is now conducting its classes from 5:15 p.m. to 10:00 p.m. on the compound of Hongkong University. A Student Relief Committee has been very recently organized to meet the needs of that city. Then, after the occupation of Amoy, the colleges and schools in Foochow were threatened by further Japanese penetration. So they are now all scattered over the country and a new Student Relief Committee has been organized in Foochow to minister to the needs of the students in North Fukien.

Our local Committees in Canton and Wuhan have now ceased to function because of the Japanese occupation of the two cities. The evacuation of schools and universities from Sian and Changsha have also made our Committees in those two cities less active than before. Our main activities now center in two main areas, one in the Southwest cities, such as Chungking, Chengtu, Kweilin, Kweiyang and Kunming, and the other in "isolated centers" like Peiping, Shanghai and Hongkong.

We started off with a three-fold program of work-scholarships, student hostels, and travel-aid. But this has now branched out into a variety of forms and each local Committee decides upon its own program in accordance with local needs. The Shanghai Committee finds that work-scholarships are very much called for. Under work-scholarships a needy student receives a grant of about \$50, national currency, per semester to pay for tuition or for living expenses provided he or she agrees to offer some spare time to such work as teaching in the refugee camps, assisting in office work and library, or service in the Student Reading Room, etc. Then there were some loans granted to a small number of students who found themselves just temporarily hard up but were in a position to pay back afterwards. These loans were used mostly for travel to the interior. But since

February, 1938, loans were dropped as it was found difficult to collect any money from the students who are liable to suffer from the effects of this war for quite a period of years. About \$12,000, national currency, has already been spent on these grants and subsidies, and more than 400 students have benefited by them in Shanghai.

With the universities and colleges opening in borrowed and crowded quarters in the Foreign Settlements in Shanghai, there has been an unceasing demand for hostel accommodations. For almost a year the Shanghai Committee tried to put up a limited number of students in the dormitories of the local Y.M.C.A. and the local Y.W.C.A. at very low rental charges. Only very recently has the Shanghai Committee succeeded in finding several floors of the International Dispensary Building on Foochow Road for the use of a special student hostel for both men and women. It will accommodate about 100 students and is already available for use in the Spring Semester. The student secretaries of the Shanghai Y.M.C.A. and Y.W.C.A. will be responsible for general supervision and for program activities.

Both in Wuhan and Changsha our Committees tried the special training groups for stranded students who were temporarily out of school. These students found their homes destroyed and financial resources cut off and were also too late to enter into any of the universities. From November to December, 1937 the Wuhan Committee had a group of 22 students to engage in the following program of service: first aid, service in wounded soldiers' hospitals, community singing and mass education. In the Spring of 1938 the Changsha Committee also organized a service corps of about 60 students, men and women, along similar lines. Food and lodging for the students in these corps were taken care of by the local Committees. The students were thus profitably employed in some useful services to the country. This has proved to be a very constructive form of relief as I have actually seen students living in poor refugee camps without much to do and without the means to tide over the difficult period.

Travel aid meets an urgent need in many cities. Wuhan and Changsha have shown the largest number of students receiving travel help. Wuhan was one time the main threshold to Szechuan, and thousands of students had passed through that area on their journey westward. Several universities moved en bloc to the west through Wuhan. In the autumn of 1938 Changsha became one of the centers for the "unified entrance examinations" of the Ministry of Education for all the Government Universities, and hence there was a large concentration of refugee students. Then, the situation was made more acute when the universities and schools in Changsha also decided to evacuate. Our Committee gave help amounting to between \$30 and \$50, national currency to each of a hundred desperate students. In each case, only the actual train or bus or boat fare was given with two or three dollars extra for pocket money. No money was given to students who could not produce written proof from the university concerned that he or she would be admitted on arrival.

Only in recent months have we given more attention to renting special quarters for student hostels. At present such hostels can be found in Shanghai, Kunming, Kweiyang and Kweilin. Others have been contemplated for Peiping, Chungking, Chengtu and Hongkong. Generally speaking, the need for hostels is greater among women students than among men, and consequently women hostels are usually the first to be established. In each case, the student hostel is placed under the care and supervision of the local Y.M.C.A. and the local Y.W.C.A. with their student secretaries taking charge of the program. The suggestion of running such student hostels on the basis of cooperatives may be experimented with in some centers.

The supply of necessities such as winter clothes, shoes, socks, towels, and books has been found urgent in places like Sian, Kweiyang and Kunming. I have collected a number of stories, telling how the first students from Tientsin, Peiping, Paoting and Taiyuan had left their home towns in a hurry and had found very little of their belongings left by the time they reached Sian. It was winter when they began to settle down. Such needs arose again during the second winter of the war. Some of the students may have managed to pull through the first winter but their limited resources failed them during the second. Then, sickness among students is also unavoidable. During my recent visit to Kunming, Dean Van of the National Southwest Associated University told me that medical aid will become an increasingly important feature in student relief. He had already found a number of students of his University who contracted various kinds of diseases and had no money to pay their hospital expenses.

A more recent project is the building of student community centers in the Southwest cities. In cities like Chungking, Kweiyang, Chengtu and Kunming where there are now large concentrations of students and where there is little likelihood of Japanese occupation, the spiritual welfare of students should not be overlooked aside from physical relief. It is thought that if we could rent or even build some special quarters with facilities for all social activities, a small assembly, a social room, a reading room, a clinic, some shower baths, and perhaps a cooperative store, it will be meeting a real need of the students in their leisure hours and in their group living. These students from different parts of the country crave friendship and personal attention.

Plans for such student centers are already on foot in all these four interior cities. Kweiyang is going to put up a simple two-storey building costing something like \$14,000, national currency. The projected student center for Sha Ping Pa in Chungking will be built by a joint Committee appointed by our local Committee in Chungking and the Committee for the Administration of the Student Relief Funds in China. When it is built, this student center will serve about 4,000 students in the newly developed educational center of Sha Ping Pa, ten miles from the city. The Chengtu Committee is negotiating with the West China Union University about the erection of a special student center in Hwa Hsi Pa which will not

only serve the students of that university and its five other guest universities, but also the two other universities nearby, namely, the National Szechuan University (2,000 students) and the Kwang Hwa University from Shanghai (300 students). The Kunming Committee is also making plans for such a student center probably in the north-western part of the city where both the National Southwest Union University and the National Yunnan University are now located.

In the Spring of 1938 our local Committee in Peiping organized a special supplementary class for stranded students with 60 to 70 college grade students attending. This was made necessary because after the occupation of Peiping practically all the universities and colleges in Peiping, except Yenching and Fu Jen, were closed and there were many students who had no means to move south to "free" China. But this supplementary class was discontinued in the fall owing to the fact that the students who would not leave the city had to be adjusted into society.

All this work in the different centers has been carried on in a highly personalized fashion. Relief is given to students irrespective of their sex, religion, schools or geographical regions. But each student is carefully investigated first through a personal interview with the executive secretaries, and a process of selection by a special sub-committee based on application blanks and recommendation letters. We do not confine our relief to students who are already admitted into the schools but also those who are stranded, or late in admission, or on the way to other points. Our major attention is given to college students, but, in a few centers, a limited number of senior middle school students, especially those who are nearing their graduation, have been granted some special assistance. For both college and senior middle school students our relief is only given to: (1) those who have been genuinely affected by the war; (2) those who are in desperate need; and (3) those who are worthy in character and scholarship.

The National Student Relief Committee was organized in March, 1938, about five months after our first local Committee started its work in Shanghai. By that time, our program of student relief had already extended to Shanghai, Wuhan, Sian and Changsha. The National Student Relief Committee now has ten regular members and five alternate members representing the various educational and public circles in Shanghai. All the chairmen of the local Committees are automatically members of the National Student Relief Committee. Dr. J. Usang Ly, President of Chiaotung University, is the Chairman. The chief functions of the National Student Relief Committee are the raising of money and the making of appropriations to the local Committees.

There are two major financial campaigns abroad. One is the Campaign for Chinese University Relief by the International Student Service in Geneva. The other is the Far Eastern Student Service Fund evolved from the original Far Eastern Student Emergency Fund of the Student Christian Association Movement in the U.S.A. This Fund now represents the American Committee of the I.S.S. and the National Intercollegiate Christian Council of the World's

Student Christian Federation in America with eight other cooperating organizations including the American Student Union, National Student Peace Committee, United Student Peace Committee, University Commission of Church Boards of Education, etc.

The Far Eastern Student Emergency Fund Committee raised about U.S.\$18,000 for the first year and the goal of the new Committee is U.S.\$50,000. The I.S.S. raised something like Sw. Frs. 160,000 (U.S. \$35,000) from 20 different countries during the period of October, 1937 to September, 1938, and the goal of the new drive is Sw. Frs. 235,000 (U.S.\$44,760). Practically all the money raised by the Far Eastern Student Service Fund Committee in America has been sent directly to our National Student Relief Committee. But there are two receiving bodies for the money raised by the I.S.S. Besides our National Student Relief Committee, the I.S.S. has sent a large portion of its money to the "Committee for the Administration of the International Student Relief Funds in China" under the chairmanship of Dr. Chang Po-ling and the executive-secretaryship of Dr. Han Lih Wu in Chungking. This Committee gives relief mainly to students of the newly established national associated universities.

The appropriations made by our National Student Relief Committee to the various local Committees now total nearly \$100,000, national currency. The major portion of the sum has come from abroad but the Committee has also raised some money from other sources. The local Committees have also raised a good deal of money from local sources which do not appear in the national figures. The National Student Relief Committee has recently made a provision of 5% of its total receipts for overhead expenses but up the present the actual overhead is under 2%. The salaries of the Y.M.C.A. and Y.W.C.A. secretaries who serve as executive secretaries of the National and local Student Relief Committees are not charged to the receipts for student relief. They are paid by their respective organizations.

In pushing the student relief program in the different parts of the country, we find that the placement of full-time secretarial personnel in strategic centers is a matter of supreme importance. This will not only help to execute the relief matters in a very effective fashion but will also help to build community life and interests in the new university centers. Since the Far Eastern Student Service Fund Committee in U.S.A. desires to do something of more permanent value in China, we have urged them to set aside some money towards the securing of Chinese personnel in new university centers.

The money raised abroad for Student Relief in China has proved to be a concrete token of the sympathy and solidarity of the students throughout the world and a clear indication of the universal interest toward insuring the trained leadership for China's future reconstruction. The undiminished needs among our refugee students make us deeply grateful for the continued support from the various countries.

Christian Activities in War-Torn China*

Second Instalment

A COMPILATION BY

JOHN S. BARR

Prologue

“ **T**ELL me, why did they bomb us?” inquired 70-year old Bishop Antoine Forquet of a United Press correspondent who visited the French Cathedral in Canton on August 8th and found it a scene of horrible death.

Eighteen bodies were observed immediately in front.....Two men's bodies.....lay on the steps beneath the statue of the Madonna and child.....

Within the Cathedral, all the 30 stained glass windows which were shattered, bits of crucifixes, images and glass were scattered among the pews and on the altar. Some 40 were killed and 50 wounded in the Cathedral area, and half the sufferers were orphan children.....

He said: “There are no soldiers here, no arms, and no guns..... only poor people.....destitute as a result of past bombings. I am sorry our stained glass windows are shattered. I do not know what their value was but they were the product of much labor and much love.....”

.....
“After a Bombing. From ‘Somewhere in China’:

“The nearest town to the northeast has had a visitation from the skies, mowing down blocks of houses and taking life on a wholesale scale. Three hundred people were killed or maimed that day,—all of them civilians. Our hospital is crowded until people are almost tumbling out of windows.

Then came another day of bombing right at hand. We listened to crash after crash,—much worse than any nightmare one has ever experienced. Still another procession of wounded people, all on improvised stretchers. Dr. _____ was undaunted. He corraled his depleted staff and himself led in the terrible cleaning up process. It took hours and hours and there was a long waiting line out in the garden with the roses. Pride of India trees were in blossom and there was a golden oriole singing away. Most of the people were too maimed and sick to notice anything but a few spoke gratefully of the beauty and quiet. I have just been into a hospital annex to see a beautiful little girl eight years old. She will go through life with one leg and without a mother.”

.....
 In China to-day, there are few people whose lives have not been vitally affected by the war. Boys and girls, old men and young

*Most of the quotations are from the bulletins of the National Christian Council. Other quotations are given in the original, vivid words.

women, Christians and non-Christians by the scores of millions have had to flee from their homes as the bullets and bombs have brought death and destruction. The intense suffering on a vast scale has challenged the Christian Community to give a real demonstration of the Love of Christ. These pages may help to give just a brief glimpse into the lives of some who seek to build up the Church Universal.

PART I. THE SPIRIT OF CHINESE CHRISTIANS

Christian pastors have gone where the need is greatest. Some have gone to West China:—"As thousands and thousands of China's most promising young people are now in West China, and still many more are going..... I tell you truly, I cannot leave them without the Christian religion. Our young people are full of hatred. We must do our part.....or the next generation will be a terrible one. That is why I must go to West China, to teach and be with them"—and some have worked faithfully in the occupied areas:—"There has been no lapse from the Faith, not even among the newest families..... The courage and devotion of our Chinese priests and other workers have been magnificent,—faithfully carrying the Sacraments and Word to their people under the most trying conditions. Last month there were 57 baptisms in the district, and 48 were admitted as Catechumens (Inquirers); also, 8 new families were admitted with the Service of Cleansing."

Medical workers and lay friends have all tried to "do their bit" when the emergency came.—"We returned last night from a visit to our L.M.S. Hospital at Tsaoshih where many of the wounded from the bombing of Kingshan are being cared for..... A cholera epidemic had broken out in that neighborhood.....out of 100 cases in the Hospital during the fortnight, more than 80 were saved. Saline injections were given to all..... In the midst of this, the bombing took place in Kingshan, about 25 miles away.....

"Our Dr. Robjohns was lent a motor lorry.....and took a party of nurses over the rough road, arriving just before dark. There was no water to be found, and no coolies to carry or help, so they stayed the night in the lorry..... The glow of the still burning houses reminded us of the old story of the *Last Days of Pompeii*. Even next morning it was obvious that no real good could be done still the government authorities had organized carriers to come in from the surrounding villages to help people out from under the broken houses. In getting this work started, the Rev. Carl Liu, of the Wu-Han Refugee Committee was able to render a unique service. It just happened that he was visiting one of our Refugee Camps halfway between Tsaoshih and Kingshan,—indeed, he had had a very narrow escape from having spent the night in Kingshan itself. Leading a party of refugees from this camp, they were the first to arrive on the scene and set to work.

"Dr. Robjohns and his nurses brought six of the wounded straight to Tsaoshih, and their sufferings on that jolting lorry can well be imagined. The two days journey by river has since been found preferable. Soon every bed in the hospital was full and the local magistrate arranged for a large number of bamboo beds to be loaned

the Hospital by the Tsaoshih people. These filled the Hospital Preaching Hall, as more wounded were sent in day by day by the group of Roman Catholic medicals and nurses from the Malloto Hospital who visited and worked for several days in Kingshan giving first aid.

"The two doctors from the Church General Hospital, Wuchang, (American Episcopal or A.C.M.), now temporarily in Hankow, who joined in the work did good service. Several visits have been paid by the Roman Catholic Fathers of Tsaoshih and one is working himself in our hospital, doing dressings. The cooperation between the Christian forces and with the Government authorities has been most cordial and valuable.

"It will be realized from what I have said that one of the saddest features of the catastrophe has been the number of people who for days and days have been pinned underneath the fallen houses unable to get free, and 'who have called, and there was none to hear.' Hundreds probably have died more of starvation and thirst than of wounds, and hundreds more have died of slight wounds that have become poisoned for lack of immediate first aid. May the thought of this fact inspire the newly-formed First Aid units in Wu-Han to new devotion. As far as we know, there was only one modern trained doctor in Kingshan itself: Dr. Shao, formerly in charge of the L.M.S. Hospital in Siaokan from which he retired some time ago. He was injured very badly, losing one eye, and having an arm broken, and his son was killed.

"Into this dark table of horror and suffering there is woven one bright thread: the manner in which men and women of all or no beliefs have joined hands in the relief of the suffering people of Tsaoshih. English Congregationalists, Roman Catholic Priests, Chinese clergy and doctors of the Sheng Kung Hui (Bishop Roots' old diocese), Government officials, refugees,—all joined in this work. Of them it can be said: "They did what they could." They could not save all, but they worked to the limit of their strength to save some. Only yesterday we heard of Dr. Francis Wei's retort to someone in the United States who said: 'But anything we might do when devastation is on such a vast scale is only a drop in the bucket.' Dr. Wei's reply was: 'Ah, but if it is God's drop, it can color the bucket!'"

THINKING OF OTHERS

Bombs may break buildings, but they cannot break the spirit of a love that transcends all suffering. "In our church on September 2nd there occurred a most touching scene, as the Christians here joined with others over China in prayer. When the topic "War Sufferers" came up many were the fervent prayers for those in Japan as well as in China. Though unplanned, an offering of about thirty dollars was laid on the table for the suffering. A suggestion was made that part of this amount be sent to some Japanese widow or orphan in need. This met with a hearty response. Hands went up quickly on the motion to send ten dollars to a needy Christian Japanese widow or orphan."

PART II. THE MORALE OF THE MISSIONARIES

The missionaries feel that the essence of the Christian religion is to serve, to succour, to save—to demonstrate that the Fatherhood of God and the Brotherhood of Man are not idle theories but practical realities. Men and women missionaries are trying to bring light into the awful darkness that is surrounding many lives in the China of 1938 and 1939.

"At the outset of the troubles in Central China—when an International Red Cross Committee had just been organized, one of the Secretaries received a letter from the Director of the National Health Administration, Nanking, in which was asked: What could Christian organizations do to comfort and cheer the wounded soldiers and to help them spiritually in their sufferings?

"The Religious Tract Society responded to this appeal by sending immediately to all Christian hospitals within reach by mail liberal free grants of books, booklets, pictures and sheet tracts. It made an appeal far and near for funds to continue this work.... Time dragged heavily for those able to sit up in bed. The reading of books and stories helped to take the mind off the wounds and sufferings; moreover, the good news of the Christian Message interpreted through the service of those who visited the wards and distributed this kind of comfort brought hope and faith to not a few.

"Funds and gifts began to come in. One Chinese member of the Committee of the Religious Tract Society has subscribed \$4,000 during the past year for this work.....

"The Literature Societies have produced and distributed the literature in bulk, but it is the individual local workers who have done the finest part in bringing spiritual comfort. One such distributor, Miss Cora Martinson, writes from Sinyang, Honan, which has recently had repeated bombings:

"There was much pain and agony, but only twice did I hear anyone groan, and three times I saw silent tears fall. The grim patience of these men struck deep into my heart..... O Lord, how long!

"It is raining hard today and yet you have come to ease our wounds,' one will say, or 'It is very hot out; you come when it is hot, you come when it is cold, and you come when it rains; you show great love'..... And then we tell them that it is the 'love of Christ which constrains us'..... Perhaps it is because they have seen death and faced death, that.....their souls cry out for Life.....

'God bless China's soldiers! God comfort China's wounded!'

The work has not been easy, but undoubtedly it has been felt to be worth-while.

"The other day I read a letter which had just arrived from a lady missionary of the China Inland Mission in Shansi, who has been alone for over six months in a city occupied by the Japanese. She has not seen a single foreigner during that time and has only received an occasional letter. She had colleagues in another city only 50 li away that has never been attacked or occupied by the

invaders, but her friends could not get to her, and she was unable to leave her post, with so many people dependent on her and looking to her for safety and guidance. The city was besieged and constantly shelled for six weeks, and she had as many as 500 refugees in the mission compound. Now she has been able to get away for a bit for a change and to meet her friends, and she mentions the joy of receiving two letters there, the first home mail she had had for seven months! But she adds these words: 'How good it has been to be in China at this time, when we can in such a signal way serve those whom we long to serve, and I believe many people have been brought to Christ.'"

As one Chinese business man remarked, "what the missionaries have done in staying by to serve the people will do more good for Christianity in China than ten years of preaching." This same sentiment of appreciation is being received from all parts of this country. Here is another message of appreciation.

"The 8th Route Army expresses its thanks and gratitude for the kindness and help rendered to China by the foreign missionaries during her war of resistance, especially to those doctors and nurses who work under the great difficulties and dangers. Their work in China not only means a great deal to the Chinese army, but also renders tremendous service to Chinese refugees and people.. I hope that our international friends will continue to support China's war against aggression, and that those doctors and nurses in the war zone will remain there to work. Furthermore, we welcome our foreign friends to further service in aiding China by taking care of the sick and wounded in the war zone. The 8th Route Army has no prejudice against missionaries. On the contrary we welcome them. For our war of resistance not only fights for the independence and freedom of the Chinese nation, but also for the maintenance of world peace. In this respect our goal is just the same."

PART III. CARRYING ON NORMAL ACTIVITIES

In "free" China, e.g. in the West and South-West, changed conditions have brought various results, many of which are very hopeful for the future upbuilding of a Christian community in areas where the Church had not been much in evidence before the war.

"A letter from Dean Stowe, of F.C.U., tells us some of the gains that may accrue to the University, forced from its splendid plant at Foochow into the country region of Shaowu, Fukien: 'The location brings them into more integral relations with the surrounding community and with the Church..... That is one distinct gain. I'm inclined to think there may be many others: the close association of the faculty and students, the undergoing of a form of life more akin to that of their countrymen, the many demands for community service, and the like. It is an ill wind that blows nobody good.'"

"The large influx of students from East China made the attendance at this annual conference of the SCM in Chengtu double that of last year. Many who came to the Hiding Dragon Temple for a week's retreat and study had attended other SCM Conferences

at Kuling, or in the Western Hills of Peiping, or in other places. Twelve different provinces were represented. There was no lack of leadership, with 5 Christian universities now resident in Chengtu. The program was planned "for deepening the spiritual lives of the students, for studying how students could take their place in the rebuilding of China, and in practical work among rural people." For this last, they were divided into teams each afternoon, from 2-5, and went to the surrounding villages."

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"The rural service work done at Wen Chiang by the students of the 5 universities that are now on Hua Ta campus seems to have been so successful that the hsien government of Wen Chiang is granting \$200 per month to have the Health Center continued under the direction and supervision of Dr. Pi. Dr. Pi will send his medical students or internes out for practice work in public health. There were 60 students in the previous group. They taught some 6000 people during the month they were at work, with an average of 1000 in attendance at mass education, clinic, etc."

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"A letter from the China Inland Mission at Ichun in Kiangsi tells of 16 soldiers and 15 others baptised on August 30th; and we are also told that at the communion service that followed the baptisms 13 provinces were represented. What a mixing-up of local groups and breaking down of barriers is taking place these days; and apart from its other benefits to China this will mean still greater openings for the Church in the future."

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EVANGELISM IS MARCHING ON

Almost every part of China, almost every church group has sent in reports of how the Gospel is winning adherents. People are finding God, and so pastors and colporteurs and other spreaders-of-the-light are busy in preaching and teaching.

"The opportunity is amazing. Pray God for wisdom to meet it. It has been said that the purpose of the invader was to bring China to her knees. This is happening, but not in the sense intended."

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"All is going well here. Great crowds at our gates every day and in our services as the dispensing of grain has been started since Christmas time. About 7000 are being given one chin of grain a day. Many refugees from the country places are crowding into the suburbs and some are very pitiful. Our churches are packed to overflowing. Every Sunday we have an overflow from Chen Li T'ang which fills our St. Mary's Hall. Last Sunday there were over 400 at Sunday School. Christmas Services went off very well. Over 1000 people at the Union Praise Service in the Cathedral on the 26th of December. Everything very orderly and very nice."

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"One of the momentous events of the spring meeting was the ordination of a pastor. Rev. Chang K'ai Li was set apart for the

ministry. In the meeting led by Mr. Peter Lee of Kaifeng, 115 were baptized, while in the fall 124 followed Christ in baptism."

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"They were just finishing the fourth consecutive week of two hours daily instruction,—one in singing.....when I left. Under the inspiration of these new inquirers, the church members also got interested in forming classes, and.....there were about 70 enrolled in classes, a few of which had had their first sessions. That is one way to use the time in a beleaguered city! If the forces of darkness are at work, so are the forces of light. The courses for these inquirers were worked out on the spot: 12 lessons, The Faith of a Christian, and 12 lessons, The Life of a Christian. Manuscripts of these courses as given were sent in, and we are enriched by this much in our teaching literature."

A WAR-RUINED CHURCH IN ACTION

Are materials more important than men? Do buildings make a church, or is a church made by its members? Church-members in the various war zones of China believe that witnessing for Christ does not depend upon money or matter—worship to God is not destroyed by war.

"Soon after my arrival in Nanking in June, someone said to me when talking about the urgent need of opening work in Wesley Church, 'You are trying to have a 100% program in a 30% church.' We are doing just that, for we are carrying on a larger summer program than we have ever had before. And why should a partially burned building not be as active as a maimed soldier with a broken leg or arm? Thus we began.

"First, we asked church members willing to work, to shovel off all the debris and ashes from the fourth cement floor, for the upper storey had been burned to the floor. Then, we filled in the cracks in the floor with lime and mud, and opened holes in the standing walls to let the water run out when it rained, and covered the whole with pieces of burned tin left from the original roof, and thus stopped the leaks in the rooms below. Now, the upper floor has become the roof of our building. We nailed up more of the burned tin on the lower half of the charred windows, to keep the rain and sun out somewhat. Next, we improvised, by use of burned pieces of wood and old roofing, to cover the open stairways, which were exposed to the sky on either side of the building. We cleaned up the rainsoaked rooms below, borrowed and mended benches and chairs, and now we have nine rooms available for class rooms, some of which are walled off with barbed wire in places to prevent accidents, and we use the large gymnasium on the first floor for our church auditorium. An open hallway on first floor, with the doors burned out at one end, serves with some tables and chairs as our guest room and teachers' rest room.

"Our program begins at 7:30 with worship service for the 150 Daily Vacation Bible School children, who at eight o'clock go to classes, when the Clinic patients, who number 100 daily, come into the church, where a Gospel message is given them, while waiting

their turn to see the doctor. From 2 o'clock until 6 o'clock in the afternoon, the same class rooms and church are used for classes for our 55 young women and 52 young boys. On each Wednesday afternoon there are women's classes followed by a meeting at which over 150 are present, while on Thursday afternoon three classes for men are held. On Sunday morning, there is an early worship for children at 7:30 o'clock, and at nine o'clock the Sunday School with three departments and at ten o'clock the regular church service with an average attendance of 250. Choir practice and young people's meetings are held each Saturday afternoon, and each Tuesday and Friday from 4:30 to 5:30 there is a class in English Bible with an enrollment of 18.

"Wesley Church is hobbling along, without windows, and without doors, but within her standing walls and through her open windows sound forth the voices of children, young people, and old, in study, in song, and in prayer and praise.

"It is a God-given opportunity, and Wesley Church, true to its name, though stricken herself, is holding her torch high during these perilous, sad days."

PART IV. CARRYING ON SPECIAL WORK

The work of the National Christian Council for Wounded Soldiers in Transit has been carried on through summer and winter, and the following testimony to the quality of the Mobile Units deserves mention.

"I have been wanting to write you a few words about the work of the mobile unit of the Christian Service Council for Wounded Soldiers in Transit you sent us. The team reached us at Hsuehowfu in April just about the time when the severest fighting at Taierchwang began, and wounded were pouring into the military hospitals in our city at the rate of a thousand a day, and after staying for from one to four days were being entrained for the west.

"The team was well officered. Geng, Djang, Chu and Hu are real leaders, very efficient and they set the pace for long hours of dirty and dangerous work day and night. The young men in the team followed them gladly.

"The first thing they did was to establish contacts with the superintendents of the four military hospitals in the city and with other military authorities, especially those who had charge of the moving of the trains. Some doctors were at first a bit sceptical about the usefulness of the service. They feared it might be a flash in the pan, like some other civilian efforts, and would soon play out. But your men soon convinced them that they meant business and could be depended upon.

"While the military hospitals had greatly improved over those of a few years ago in Suchowfu, yet it was very apparent that the wounded on the trains were being badly neglected. The Unit went into action at once and had purchased certain supplies that were badly needed such as mats for spreading on the floors of the cars for the seriously wounded, food, etc. Soon the chief surgeon with high military rank asked them to purchase one thousand such mats

and he paid for the same. Before the end came, your men enjoyed the confidence of practically all the authorities in the hospitals and those in charge of the trains.

"The greatest difficulty was in securing separate accommodations for the seriously wounded. The lightly wounded crowded them out, getting the best places on the trains. It was some time before we could get the generals to see the greater need of the badly wounded. Finally we secured separate cars for these and then the young men had to stand guard at the doors to keep out the walking cases, so as to reserve them for the stretcher cases. All this involved calling the team to duty at all hours of the day and night. It was dangerous work because the frequent air raids had as their objectives the two railways, especially the stations, on which the men were working.

"Just before the city fell, it was heavily bombed; this was on May 14 (the city fell on May 19th). Two military hospitals were hit. The young men worked nearly all night. I found them at 2 A.M. carrying on amid the smoking ruins of a hospital where 46 wounded soldiers had been left and the attendants had disappeared. These 46 wounded could not move themselves; they were absolutely helpless until the young men came and moved them to another hospital. Fires were burning all around including the hospital itself, while they carried out the evacuation.

"After the city fell, your men helped us in caring for some 3000 refugees on our mission compound, nearly all of them women and children.

"The young men carried their religion right into their daily lives and it was a pleasure to be associated with them.

"This is only a brief letter; it would take a long report to do anything like justice to the quiet heroism of this team of young men. Needless to say their self-sacrifice was greatly appreciated by the wounded soldiers."

SERVICE IN WEST CHINA

Here is a record of a similar type of service carried on by a group of Christians in West China.

"Tuesday, more than a month after my first visit here, I arrived in Wanhsien again and found that a very fine piece of work had been set up here by the committee of Christians. Many are giving most of their time to the work and all of the money they are using, something under a hundred dollars a month, is being raised locally. Just yesterday indicating recognition of the work they have done, a society asked them to undertake their work, as while they had money they had no workers that could do this very distasteful type of service to broken, urine soaked packages of what had once been men that are being delivered here to the hospitals.

"One of the first things which they did was to get the military police to meet the boats and establish some sort of order, lack of which had made unloading of refugees, wounded and baggage almost impossible. Then they found that the number of stretchers and bearers was insufficient and are building a shelter with beds where

the men can remain over night if necessary. They have also appealed for pay for the stretcher bearers sufficient to make them more willing to work. One rainy night the bearers on a six li carry dropped the wounded along the road and ran away, leaving them there all night until they were discovered in the morning. Another night they were left lying on the steel hulk without bedding or cover. Such conditions tear at one's heart but it is encouraging to find some of our Christians who feel it also and are giving themselves so completely to this work. Mr. Sadler and Mr. Benson of the C.I.M. and Mr. Parker and Mr. Meyer of the Pittsburg Bible Institute have taken it on as a regular part of their already crowded program and are making regular visitations for preaching and service to a number of the hospitals as well as meeting the boats when they come in, a chore that sometimes takes most of the day, most of it in waiting. In addition to all of this they are working with refugees and making homes for 150 warphans."

ITEMS FROM THE CHINA BIBLE HOUSE

"China has given the world much to wonder at during the past year. By no means the least of the marvels has been the way the distribution of the scriptures has continued to every part of the field. With invading armies operating in fourteen provinces and bombing planes bringing death and destruction to five others every sort of transportation route has been broken. The colporteurs have been driven from their homes, have been kidnapped or arrested as spies, and in some cases have lost their lives. Piles of mailbags have been destroyed by bombs, boats have been sunk, trains have been derailed, miles of countryside have been inundated by the floods rushing through broken dykes, motor trucks laden with books have been overturned or submerged in the river, and roadways have been blown up. Yet the stream of scriptures issued from the China Bible House has grown steadily in volume month by month. The most baffling problem has been to get presses and binderies to operate fast enough to meet the demand for books, and the chief embarrassment left by nearly all of the provincial offices and depots has been caused by the inability to fill orders literally for thousands of Bibles and Testaments eagerly sought."

"In this connection reference should be made to the type setting and plate making of the phonetic character New Testament which was continued by the Religious Tract Society in Hankow right through the vicissitudes experienced by that city. Also far away in a remote corner of Chahar a little mission press has worked away patiently in the preparation of matrices for a revised edition of the Mongolian Gospels. The Christian and Missionary Alliance Press in Hanoi has been at work on a reprinting of the Annamese Bible."

"A single illustration of this experience may be cited here, many more being recorded in the detailed reports that follow. It relates to the famed "Lone Battalion" which made a spectacular stand at the end of the Battle of Shanghai and was finally interned within the International Settlement. Many of these young soldiers were found to be educated men, the products of modern schools. Special gifts through both the China Bible House and the National Bible

Society of Scotland provided the officers and men of this battalion each with a Bible which proved to be a blessing during the long months of confinement in the internment camp. On Christmas Day our superintendent of colporteurs in East China, Mr. Z. U. Yao, had the privilege of sharing in the service at which fifty-two of these warriors for their country were baptized as warriors for Jesus Christ. One could imagine he heard them shout with Paul the apostle, 'We triumph even in our troubles' (Rom. 5:3)."

"At Shanghai, Chengtu, Kweiyang and Kunming and other cities they (students) have been crowded into dormitories and temporary rooming houses with little chance of leisure or quiet or school life as such. To many of them has come as a godsend the new pocket Bible issued in Chinese for the first time in October and sold for \$1.00. Our salesrooms in Shanghai are close to one of these new student centers, and faster than these tiny Bibles could be delivered from the binderies they were being eagerly bought up. Before the end of the year the third edition had been put to press and unfilled orders were piling up on us from the Chinese communities in Singapore and Manila."

"One hundred and ten thousand Bibles and Testaments and more than three million portions have been printed. Translation, revision and transcription work has proceeded in seven different languages and dialects while books in a dozen languages have been in press."

"Only one instance has been reported of official military interference with the careful distribution of the scriptures to the Japanese soldiers, and in that case the protest was in the nature of a testimony: 'Yours is a good book, but it disturbs the spirits of our men; this is a time for fighting, not for reading the Bible.'"

VARIOUS TYPES OF WAR-WORK

Pastors, professors, students, women and workers of all kinds have responded to the call to serve the hundreds, thousands, and tens of thousands who have been wounded and have been refugees passing from one city to another.

"Hundreds of refugees waiting at the Government Office to be registered—(such hordes arrived that sometimes as many as 1700 were waiting for 2-3 days in the temporary shelters provided)—found his cup of hot tea, a relief of real suffering from thirst. He saw the need, and the danger of typhoid and cholera if these desperate refugees resorted to unclean water, and began this service on his own. Later, the Emergency Relief Committee came to his assistance."

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 "In one day there were nearly 200 casualties in two villages The pastor in charge of the district is organizing a First-Aid Unit and I have just been able to give him a generous supply of medical materials from the International Red Cross Committee here."

"In four months 134,527 soldiers have been served with meals or hot towels, or straw bedding, or clean garments, by the 123 team members and 993 local and unpaid volunteers."

"A soldier lay in the little receiving hospital at the Wuchang railway station, opened by Dr. David Hsiung and his Central China University Colleagues. The two girl nurses had just finished dressing two nasty holes that completely pierced his leg. In spite of their gentle handling, he had suffered agonies; but as they finished, with tears still in his eyes, he looked up and said, 'Now, I know your God.'"

PART V. RELIEF

Since the war has gone on for such a long period, has traversed such a great extent of country, and has affected such a vast number of people in a big uprooting of their normal livelihood, the problem of how to grant relief is a problem of very many sides. Let us first of all quote illustrations to show some of the elementary needs and factors in this tragic situation.

A Hospital Without a Doctor in Shansi: "I have just seen a letter written last June by the Rev. George Rinvold of the Norwegian Mission, associated with the China Inland Mission, which interests me very much. Mr. Rinvold is at Paoteh, in the northwest corner of Shansi Province, on the Yellow River. At the time of writing, Paoteh had been bombed and occupied twice, but no mission property or foreigners were hurt or molested, though one of the churches was burned when the invaders burned the city. Many of the people were left without homes or anywhere to live. Many have seen no way out except to jump into the river and end their lives. But the Christians got busy and bought a place where some houses were left and started to rebuild. Refugees were set to work on the building which was to take care of as many refugees and wounded as possible. This small Red Cross Hospital has now been running for three months. It is a Hospital without a doctor, but they are doing the best they can. There are 40 to 50 out-patients every day, and all the beds are full. Mr. Rinvold is happy also about the opportunities for interpreting the gospel of Christ in this way and speaks of encouraging results.

"This work was made possible by a timely gift of \$1,000 from the International Red Cross Committee for Central China. At first there was the difficulty of getting the money to Paoteh, but General Kao of the 68th Division assisted and also added \$100 on his own account. Other generals in the Eighth Route Army, and the Communist leader also contributed gifts of money and sent a very nice letter of thanks to them for looking after their wounded."

What one doctor saw. "The whole way is one procession of misery and appalling conditions. Many of the wounded have had no attention at all, and some have been on their dirty beds for months. In one place many soldiers were absolutely naked, verminous, all of them, half-starved and slowly dying of sepsis. . . . What

a rail of misery it has been. Routine blood tests on all sick show an average of blood hemoglobin of 70%.....*Something* must be done at once to provide them with clothes and bedding, also to alleviate the distress of the peasants. In one mountain 'hospital' were 175 wounded, and not a chicken or even an egg could be purchased within ten miles.

"The need is great. *Money and doctors.* We leave on our final stage for Wutaishan early tomorrow morning. I plan if possible to return to Hankow and appeal for help.....also to Shanghai and Hongkong.....Already we have done many operations. Records are being kept. It is trying to awake every morning with the sick and wounded pulling at your bedclothes, but one gets used to it.

....."We have also treated Japanese prisoners of war. We make no distinction between soldiers of both sides and civilians."

Work in Changsha. "The International Relief Committee, a coordinating body, has been set up in Changsha to deal with the thousands of refugees now pouring through and moving westward into Hunan.

"They are urged to pass on as quickly as possible, but they need rest on the journey, and many are so sick that they cannot continue their long trek immediately. The Union Christian Committee has for some months past been running a hospital of 50 beds for refugees and for air raid victims, but this hospital was itself damaged in a recent air-raid and one nurse and eight patients were killed by a falling wall. Now the hospital has been moved out of the city into the buildings of the Hunan Bible Institute and they hope to expand the work to 100 beds if only sufficient medical staff can be obtained. There is also a maternity hospital for refugees in the Fu Hsiang School (American Presbyterian Church, North) compound, and they have had an average of one delivery a day for the past month. Steps are being taken to care for abandoned refugee babies, seven of whom have been dealt with so far.

"Squads are sent out to 27 temporary camps to feed beancurd milk to 850 children and sick and aged folk. On alternate days a bowl of milk is given to each child, thus "supplying 1700 children three days a week with some nourishing food to supplement the meagre diet of the refugee camps," giving them some chance to withstand the hardships of the journey yet ahead. Tea and hot water are also supplied the refugees passing through the Changsha railway station, and facilities for bathing,—small services, but meaning much to those suffering from the toils of their long pilgrimage."

Helping Children. "As Ichang is the gateway to Szechwan province many passengers pass here, and thousands are still waiting for their tickets. More than 2000 refugees,—strange to say, most of them are from Anhui Province—get ten cents a day for daily food from the local Government and Christian Union. My wife is

doing her part among them as regards sanitation, inoculations, dressings, etc. I go as often as I can. It is pitiful to see all these poor people who have had to leave their beloved homes and are now without food, clothing or work. They are suffering the separation often of husband and wife, or parents and children. Hundreds and hundreds of refugee children have been sent up to Szechwan and Tibet. Most of them are between 7 and 16, but some were only three years old. In our church compound a boy of 8 carries a 3-year old boy to the bathroom and helps him to bath. This boy shows great love and service among his companions. About a thousand are waiting here—(presumably at the A.C.M. compound)—for the boat. Of course, more and more will come. The Rev. Nelson Liu and Deaconess Riebe have prepared quarters for 250 children.....One group (150) is better trained. Because many of them need medical treatment, Mr. Liu and Deaconess Riebe have employed two special nurses to take care of them from 7 A.M. to 5 P.M. daily.....Once Deaconess Riebe who is not a nurse took care of a child with cholera. You will be astonished to hear that more than 50 of these children are Christians and the leader and the teachers are also Christians. Every morning and evening there are prayers. There is a nice school for them. These children will be real citizens as well as good Christians in the future China."

WARPHANS

"In all our camps there are a considerable number of children of all ages, though the number of refugee children who have died on the roads is pitifully great. At one of our camps we were able to do a special bit of work for the children by taking in a group of 100 of those children collected in the war areas by Madame Chiang's organization, the Refugee Children's Relief Association, and keeping them for over two months while homes were being prepared for them in Szechwan. Fifty more have been cared for by the Church at Chinshan. Some of these children are orphans whose parents have been killed in the war, others have been sent here by their parents to save them from the dangers of war. Some are little waifs, others are from good homes; but all are in need of love and protection. The name 'Warphans,' recently coined here, seems to fit their case. While in our camp the youngsters were in the charge of a fine group of competent teachers, and had regular lessons and games."

PROVIDING RELIEF FOR THE TRAVELLERS

As the last two illustrations quoted above may indicate, much help has been given to the millions who have trekked from East to West.

Rest House at Tayeh, Hupeh. "The English Methodist and Catholic Missions in Tayeh hung up a sign in July that refugees might stop and rest in this refugee camp for three days. The first day brought in 12 weary travellers who had been walking for months through the provinces of Kiangsu, and Anhui, all suffering from malaria. Nearly 600 people were received during the next six weeks. Here they may rest for three nights, receiving shelter and

food, and having the opportunity to wash their clothes before starting on again.

"Groups of footsore, weary wanderers may be seen arriving at all hours of the day, some pushing wheel-barrows laden with their families or belongings, some carrying a few possessions, others, still more pitiful, with no luggage whatever; and every morning at six o'clock a party is due to leave, weather permitting. Upon leaving, each child receives 10 cents and each adult, 20, to help them on the way. They come from Kiukiang and little villages in eastern Hupeh, little known to the outside world before, but 'whose names are now, alas, widely known as the tide of battle rolls towards and around them!'"

HOW RELIEF WAS CONDUCTED

Various methods for disbursing money were adopted, depending on local conditions. Money has been spent on food, clothing, medical supplies, loans, etc.

Work in Amoy. "The International Relief Committee of Kulangsu started its work on the 12th of May. The expenditure shown in the above statement, aggregating \$134,760.77 was therefore spread over a period of just over 8 weeks. In all 4,864 bags of rice at a cost of \$73,448 were cooked and issued free to refugees, besides vegetables, flour, sugar and beans, etc.

The amount of \$3,521.08 for materials for camps, sheds, etc. includes a first instalment of \$1,500 paid in connection with the construction of matsheds. The Committee has placed an order for 30 such sheds, at a total cost of about \$7,000 which will house approximately 4,500 refugees.

The Committee has given free passages to 7,763 refugees who have gone to various places along the coast of Fukien.

Much more money than the amount of \$10,969.51 has been expended on medicine, treatment and injections. The number of injections against cholera and typhoid given is estimated at 40,000."

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Various Self Help Industrial Activities. "Buildings and courtyard accommodation were provided free of charge by the civil authorities. As the refugees arrived we made a census of their ages, physical fitness or otherwise and what work they formerly engaged in for making a living. Medical care was provided for the sick or partially unfit and then suitable work was given to those who could work and classes formed for the children for part time study and part time work. All camp work and food cooking, serving and cleaning were done by themselves. Cotton was very cheap so we at once started spinning and weaving to provide clothes and sleeping covers for themselves. The women did most of this work. The men did heavier work and those were started as carriers, barrow pushers and small venders to do self help work. We found that by this method our relief funds could give the maximum of help to

the greatest number and also preserve the self respect of people who has suddenly met with disaster through no fault of their own.

A Constructive Program. "During recent months, most organisers of relief work have realised that just doling out food or money is not going to solve the problem of relief. Efforts must be made to put men and women back on to some basis of self-support. Hence in most centres and camps, various projects have been started to carry out this aim.

"The funds used on Relief Work in North Honan during the past months have been used in quite a variety of ways. A good many thousands were used in *Co-operative Loans* throughout the country and many hundreds of families were enabled to 'carry on' through the crisis. A good many of the loans were used to buy grain for food, and a number were used to buy seeds for sowing. A large number of those loans will be repaid in several months, and will be available for re-lending to needy places.

"A considerable amount has been used in *Relief Construction Work*, Road building, Land levelling, Wall building, etc. Some ruins of burned buildings were excavated to the foundations, and the materials thus secured were used to put up important compound walls, etc.

"Grain Relief. Grain was bought in large lots, and issued by free tickets to a good many families of needy deserving people.

"Small Loans. Small amounts of Cash were given out as temporary loans, without interest, to known people in straightened circumstances. Also, a small amount of funds was given out in cash, as Direct Relief.

"Spinning and Weaving. A large amount of work for Women was carried out, under this heading. Cotton was bought up in large quantities, and issued in small lots to needy women through the countryside, who spun it into thread in their homes. When they completed their lots, they brought in their thread and received a fresh lot. Other women had the thread issued to them, and they wove it into Chinese homespun cloth which was then turned into the Relief Depot and made available for selling. Very many families were able to 'carry on' by means of this 'home work department.'

"Medical Relief. Many poverty stricken patients, through the ministry of the relief funds, have been enabled to secure the necessary hospital attention which their cases required. These patients must be distinguished from wounded, etc., which would come under the Red Cross Funds department.

"Soup Kitchens. In one of our stations at least, soup kitchens were run, furnishing two meals per day, to a considerable number of needy women and children.

"From other sources we learn of picked men being trained in craft that they may go into the camps and initiate camp industries.

"There is another side to this occupational relief: the learning of a craft, or 'occupational therapy', is highly valued for tortured minds. It is one way of bringing the wandering mind back to reality,

for work with materials is discipline. At a time when men and women are robbed of security, up-rooted from the spots where they were born and have lived their lives, to go out like Abraham to an unknown country, but without a sustaining faith in the God of Abraham,—how better help them to hold on to their grip on life than through the saving therapy of work?"

.....
"Where Social Problems are Substituted for College Algebra. And where the washing and salting of vegetables is substituted for certain periods in physical education, and the arrangement of flowers, for drawing! Where? At the Experimental Course, 145 Hankow Road, Nanking.

"There are 145 students in this course, ranging in educational ability through the first five years of middle school. To this group, the staff is seeking to 'teach them more than books, and to prepare (them) as fully as possible, to live creatively and thoughtfully in their new environment.....to make them conscious of the many problems confronting them and to prepare them for a solution of these problems.'

"Biology courses: Gardening, both vegetable and flower, is a regular part of these courses. Students are now learning to salt for winter use vegetables that they themselves have raised. They have learned to cure persimmons, salt eggs, make vinegar, get rid of insect pests, and a little later will study the raising of poultry and sericulture.. They are about to begin experiments in the use of ovens for baking.....

"Every Saturday morning there is a general assembly when one class explains and demonstrates what it has learned that is of general value to all. The following demonstrations have already been given.....

A Comparison of Three Methods of Curing Persimmons
Household Pests and How to Get Rid of Them
How to Arrange Flowers Attractively
How to Make Oil Colors etc."

The Homecraft-Industrial Course. "In addition to the Experimental Course for girls of Middle School qualifications, there is also another group on the Ginling campus,—destitute women ranging in age between 16 and 37, the large majority being between 17 and 25, together with 30 children belonging to some of these women and five blind girls with nowhere to go and no support. For this group there are courses in reading, writing, hygiene (home and community), child training, singing, Bible, home arithmetic, sewing, knitting, weaving and gardening. (This last left them sore at first, but they have become enthusiasts.) A small group of eight are learning to manage a little co-operative store which has found its home in the two glass cases under the stairs in the Recitation Hall. These women are learning how to keep accurate accounts and at the end of a given period will get experience in dividing profits in true co-operative style. Each person who purchases at the little store will receive part of the profits."

HOW THE MONEY HAS BEEN SPENT

Contributors will be seeking to know how funds have been used. The following different accounts may throw some light on this question.

"WUSIH INTERNATIONAL WAR RELIEF COMMITTEE

Report on Distribution of \$1,000. Received from N. C. C.

This sum of money has been a blessing to many who had lost all they possessed. Many were denied aid, we had to choose the most needy. In one section 30 families were robbed, in another 8 families robbed. In one section of the city six homes were burned, and six homes burned in one country place. Crops were destroyed and rice burned in the field. The largest amount given was \$45, to a family of nine. In most cases smaller amounts were given per person.

In the city, 78 families of 237 persons				Total	\$625.00
Country fields:					
Ching Yang	22 families of	87 persons	.....	103.00	
Kao Ngoen	10	" 33	"	80.00	
Loshe	8	" 30	"	40.00	
Zah Daung	8	" 28	"	52.00	
Hwo Da Vaung	4	" 20	"	40.00	
Loh Chui Chiao	16	" 50	"	(rice) 60.00	
Country total				68	" 248 "
Grand total				146	" 485 "
					\$375.00
					\$1,000.00"

Keeping People Alive. "Many of the people have received help only once, but there are exceptions. Many of the people were separated from their families etc., and needed help till they could get in touch with them, or Christian workers separated from their work. I could give you many examples of the people we have helped:—A family of 13, home and possessions all gone, no work, no money—living among strangers, in the country near Yangchow. This help from the N.C.C. War Relief has kept them alive.

"A family of 8, everything gone, father's job gone, father robbed of what cash he had as he tried to get home to his family. There are widows with small children, etc., etc. I can go more into detail if you desire. But I assure you that every cent of this \$600 already used has gone to help destitute and suffering people in actual need of relief."

Relief work in the Te-Lin area. "Several weeks ago the Kung-lihui received \$10,000 for relief work from the N.C.C. and the American Advisory Committee. \$4,000 of this came to the Te-Li area and we divided it equally between the two places. We were very grateful to get the funds but it has been difficult to know how best to use them. There are so many destitute people that as soon as word gets out that money is available one is flooded, if not mobbed, with people who want help. Some suggested that since there was so little we should only help the church members who are in need but I objected to that, knowing how easy it is to look after those whom one knows, even if they are not in as great need as some strangers.

"First we spent considerable time investigating conditions so as to get an understanding of the relative needs of different areas. We had blanks printed and our workers and church members sent us reports of individual villages and families. With this information in hand we were able to get a fairly good idea of where the most needy places were, though we had to compare areas that were affected by flood, war and bandits.

"Another item that had to be taken into consideration was that our staff is very limited and we could carry on work only in those areas where we had workers. Then there was the question of getting funds to those centers. Banditry is so bad that no one wants to carry money, and business is so dull that very few merchants want to transfer money to T— or T—. We have found a few who wanted to transfer a limited amount in that way and we have been glad to cooperate with them. Most of the carrying of funds had fallen on us foreigners, and up to date we have not had any unpleasant experience. It is a great relief, however, when one starts out with funds and reaches his destination. At the same time what is his relief is somebody else's burden for the person to whom the funds are turned over must not let it be known that he has money in his possession. Relief work has to be pretty much on a secret basis these days.

"Our T— Executive Committee has had charge of the \$2,000 that came for this area and we decided to use half of it for money relief in five centers where we have workers. That meant that each center got \$200 to be given out in the worst villages. Each center has a local committee who has helped with investigation and is helping to distribute funds. I find everywhere I go that the local people are finding it hard to know how best to make a little go a long way. People who get help are told not to let it be known that they have been helped, both for their own protection and to save the workers from being swamped with applications for relief.

"The other half of the \$2,000 for T— was divided up into several parts. \$370 was turned over to the hospital to pay the bills of patients who were unable to pay for medical care. We have had 60 or 70 patients all the time and some of the time more than half of them have been gun shot patients. \$280 was loaned out in small amounts to people who could do a small business if given a few dollars for capital. There has been much more demand for that sort of relief than we had funds for, and if we get more money we plan to use more of it on a loan basis. Each person is required to get a guarantor promising that he will repay the loan and in that way the funds will be available for other relief purposes. Although we have not let it be known to the recipients, we may not require the repayment, if we feel at the time when the loan is due, that they have made good use of the money and are still in needy circumstances. There is still a good deal to be said for helping those who are able to help themselves.

"We have also used \$350, together with \$100 from another source, to start three relief schools. Boys from 10 to fifteen years old have been selected from families in the most needy villages and taken

to church buildings where we can give them shelter, food and a little education. We find plenty of needy men who are glad to do cooking and teaching for their food and it is doubly helpful if we can give a bit of education along with something to eat. I know of only one primary school,—and no higher schools,—that is running this year, and that school is in our church at Hsia Chin. The local people are paying all the expenses for the Hsia Chin School. (I should have said schools that are run by local people in the statement above.) We have two church schools to which we are giving funds in the country. My point is that with the primary schools closed these relief schools do a little to take their place, and the students are getting something to eat.

“The \$2,000 that went to L—is all being used for relief schools. 100 boys and girls are being selected, probably have been selected before this, and we plan to run the schools until after autumn harvests. The area west of L— was flooded last summer and farmers were not able to plant wheat so they will not reap a harvest until this fall. The situation is very critical. The dike which broke last summer has not been repaired yet. We thought we had plans all made to get it done while the Japanese soldiers were there but when they left the people who had been in authority were changed, and those who are in authority now are not cooperating very well and are demanding that the local people provide them with food. Just at present some funds that we thought we were going to get from T— for dike repair work are being held up so the work can't start. We hope that the situation will clear up soon so we can get the dike repaired before the water rises and floods the fields again.”

HOSPITAL WORK

The hospitals have been busy night and day, helping all who came to their doors, and the medical work in any one center has covered a wide range. Special refugee hospitals and clinics have been established whilst grants in aid have been given to other hospitals and clinics. Specialised clinics dealing with tuberculosis, eye diseases, maternity and child welfare have given healing to large numbers. Naturally a great deal of time has been spent upon sanitation service, inoculations and the like.

Free Supplies to Mission Hospitals. “The Council on Medical Missions is continuing its invaluable work of sending drugs to mission hospitals in the interior, both Protestant and Catholic. The drugs, or funds with which to buy the drugs, come from abroad,—from British friends in London, from Czecho-Slovakia, from a Chinese group in Chicago—and the joy that these supplies bring may be gauged from Dr. T—’s letter quoted above, to whom had been sent cases valued at \$449.50.

Dr. K. C. Wong, who represents the N.C.C. on this Committee, sends in a monthly statement, giving in detail each Hospital supplied, and with how much. These two pages we must reduce to two lines:

September	31 hospitals	Estimated value	\$6,982.66
October	14 ” ” ”		2,000.50”
		

Report from One Hospital. "The Baptist Hospital in C— has rendered an outstanding service throughout all the fighting in Honan Province. Dr. S. E. A., superintendent of the Hospital writes as follows:

"At the beginning of the year the hospital was crowded almost beyond capacity with wounded soldiers, sick or wounded refugees, and other patients. The normal eighty bed capacity had been increased to accommodate two hundred and seventy. In order to accomplish this the mission school building was converted into a hospital building, patients were placed in the clinic and dining room quarters, and temporary matsheds were thrown up to care for about seventy five more patients. Several doctors and nurses who had been forced to flee from occupied territory were welcomed here to help care for the situation. In addition to the house patients, large clinics were conducted, trains with wounded soldiers were met with dressings and other emergency treatments done on the train, and staff members did all that their time allowed to help in general refugee relief for the thousands of refugees who flocked through the city in a seemingly endless stream.

"We have also tried to take care of our normal hospital work, which has, however, been decreased due to the evacuation of about three fourths of the population of C—, and due to the fact that the sick in the country round about do not dare to come here for treatment on account of the danger from air-raids."

CASE WORK

In Canton, one group of Christian workers did a fine piece of service along the line of "Case work."

"Seeing the need of a careful investigation of families in need and the granting of such aid as would help them to care for themselves, the Canton Y.M.C.A., after the bombing in June, enlisted a group of twenty-five young men and women, trained them in the work of case investigation and began relief work for those families who registered. The results have been that careful investigation has been made of each case, a third of the requests for aid have been refused after investigation and in most other cases such aid has been given as has helped the families in need to take care of themselves.

"The report of the relief workers shows that up to July first, a total of 391 cases, most of them families, had applied for aid and that assistance had been given to 258. In nearly half of the cases where aid was given, it was given in the form of capital which enabled the wage earner of a family to start a small business which solved the economic problem for 785 persons. Some of these families were enabled to become street hawkers or small merchants selling, for the most part, food stuff. The ingenuity of the families in need and the investigators show up in the many plans which investigators and families in need worked out together. One illustration was the help given to boat families, whose boats were destroyed by bombing, to rent boats which gave them both a place to live and a means of livelihood. In these cases ten dollars local currency, or less, was needed by each family to make the deposits necessary for the renting of a boat.

"A man selling newspapers brought to the relief center an old woman who had without success attempted suicide by drowning. An investigator found that her despair was due to bombing which had killed her husband and daughter and ruined her son's business. Only a small sum of money was necessary to set her son up in business as a street hawker and the mother was sent back to her home village."

THE RECORD OF ONE CHURCH

Report presented by Moore Memorial Church to the Shanghai
International Red Cross covering a year of Relief
Activities—Aug. 15, 1937—Aug. 15, 1938

Special Contributions:

Shanghai Christian Federation	\$7,345.92
Red Cross Water Fund	565.47
National Christian Council	272.18
Chungking, Sze. Y.M.C.A.	200.00
Sungkiang Orphanage	100.00
Lunghwa Orphanage	40.00
Fu Yoh Orphanage	50.00
Kong Hong Orphanage, Soochow	50.00
School for Chinese Blind	30.00
Faith Settlement	80.00
Leprosery	50.00
Fund for Wounded Soldiers	350.00
Total	\$9,133.57

Special Projects:

Rice

- (a) 375,000 lbs. cooked rice sold to 300,000 persons over a period of 7 months. This was subsidized by the church to the extent of \$ 400.00
- (b) 1,000 tickets for 1,250 lbs. cooked rice were distributed among poor church people \$ 33.00
- (c) 660 lbs. uncooked rice were distributed in convenient sized bags to 30 poor people \$ 48.00
- (d) Cooked vegetables and special Christmas food.. \$ 160.00

Bean Milk

52,891 cups of bean milk were made and given to adults, children and infants at the church over a period of eleven months \$ 507.06

Powdered Milk

575 lbs. powdered milk were made according to prescribed formulas and sent to 80 infants in 18 refugee camps over a period of 5 months \$1,350.00

Orange Peel Tea

3,640 gallons of concentrated tincture of orange were sent to 12 refugee camps over a period of four months \$ 35.23

Sanitary Tea Stand

127 lbs. tea leaves were used over a period of 10 weeks in making tea for 176,328 persons who enjoyed a clean hot drink free of charge \$ 44.35

Clinic

No. Patients treated	706	
No. Smallpox vaccinations	839	
No. Cholera inoculations	587	
No. Typhoid injections	262	
No. Cholera and Typhoid	24	
<hr/>		
Total	2,418	\$ 168.27

Baths

Adults	956	
Children	848	
<hr/>		
Total	1,804	

Charges at the rate of 5 cents for adults and 3 cents for children were made.

Family Service

Special financial assistance has been given to 78 individuals and families the past year \$ 3217.87

Employment

- (a) 100 persons were found employment throughout the city as follows: Teachers—5; Wet nurses—8; Tailors—20; Knitters, Embroiders—15; Red Cross Workers—10; Cooks—3; Shop Keepers—5; Typist—1; Nurses—3; Helpers in refugee camps—30.
- (b) 48 refugees living in the church were employed by the church as follows: Tailors—11; Shoe makers—9; Telephone operators—10; Children's supervisors—3; Laundry and food supervisors—1; Recreational work—2; Public Health assistants—2; Tea-stand attendants—3; Bicycle-stand attendants—2; Play-court attendants—1; Helpers with milk—4. \$ 654.00

Refugees

- (a) Residents
1,250 refugees have lived in the building for a month or more during the year. There has been a daily average of 300 in residence.
- (b) Transients
2,000 refugees have used the building as a temporary hostel or mobilization center.
- (c) Students
1,817 students enrolled in 1 University, 1 College, 1 Law School, 4 High Schools, 1 Primary School, have attended classes in the building. This number does not include students enrolled in classes under the administration of the church.
- (d) Meetings
During the present crisis the church has served as a meeting place for a great many groups other than those directly connected with this Church. These meetings fall under the following classifications:

- (1) Committee Meetings:—Semi-weekly—104; Weekly—164; Bi-monthly—8; Monthly—10.
 (2) Public Gatherings:—Alumni—8; Commencement—4; Receptions—8.

The over-head expenses of the building in excess of normal times which has been born by the church amounted to \$3,400.00

Emergency School

In order that the refugee children of school age living in the building might have educational advantages, a school was organized, to which a limited number of children not in residence were also admitted. A fee was charged each child. Special provisions were made for those who could not pay. The enrollment was as follows:

Primary Department:—Autumn term—40; Winter term—85; Summer term—85.

Kindergarten:—Summer term—32 \$ 99.00

Bedding

The following articles were made and distributed to individuals and hospitals:—Quilts—200; Covers—200; Sheets—730. Total 1130 \$1,329.00

Clothing

The garments made and distributed were as follows: Adults—362; Children—925; Infants (Including caps, quilts, diapers and garments)—122,365; Shoes (all sizes)—964 pairs; Used Clothing (all sizes)—5,000.. \$4,176.29

Hospital Supplies

Bandages, swabs, cotton balls and medicines were sent to clinics and hospitals \$ 84.75

Letter Writing

3,000 letters were written as follows:—Locating relatives—350; Introducing prospective employees—200; Applications for boat, train and bus tickets—500; Introductions to refugee camps—1,200; Introducing patients to clinics and hospitals—750 \$ 50.00

Miscellaneous

Special gifts to refugee children:—Books, Toys, Cakes, Christmas bags \$ 46.84

Total for Special Projects \$12,903.66

GRAND TOTAL \$22,037.23

SOME ASPECTS OF Y.W.C.A. WORK

Hankow. "The Hankow Y.W.C.A. programme had been adjusted to meet the new situation. Help was still being given to the 'Warphans' who were being evacuated up river and into the South-West as rapidly as possible. With the heavier aerial bombardment in July more first aid classes had been held. Teams had been organized both by Y.W.C.A. and by Church groups to go out and render first-aid after raids. As soon as the "all clear" sounded teams assembled at the Y.W.C.A., the headquarters for all teams. No mere

layman had a chance even to get a question answered until the teams were off. Official arm badges were issued and pinned on, first aid bags were distributed, splints put ready, ambulance stretchers set up. Then the trucks arrived and off went the team to the scene of the raid, to render first aid, dig out survivors from under the debris, reassure the frightened and comfort as best they could those who were mourning the sudden tragic death of family and friends."

Changsha. "Since the enemies' advance seems to be delayed people are flocking back to Changsha and the whole situation is really terrifying. There were 20,000 people in the city two weeks ago, now there must be 100,000 and they build themselves little huts out of the wreckage and do small trading on the street and get along that way. At first there was nothing to buy but now people are bringing in goods from the country and other towns and selling them at high prices.

"I have opened a work room in the Y.W.C.A., taken on 20 women and we have made a stock of padded clothes and bedding. Today I am taking on 20 more women to make shoes, each for a few days, and then take out in wages for such clothes as they need. I may have to open the hostel as a place for these women to live as the refugee camps are said to be closing. The trouble is that without investigation the relief does not get to the right people. I have investigated all the people I have taken on and they have all been burnt out and have no other means of support. The great difficulty is to get materials. I have had four men going 100 li in the country to buy cloth."

Hongkong. "The fighting in South China threw an enormous refugee burden on Hongkong. The Y.W.C.A. had made for itself a strategic position in refugee work, and was immediately asked to take definite responsibilities such as running a modern program in the Government Civil Hospital camp as an experiment for the other government camps, taking charge of planning for money making, industrial work in five camps of some thousands each, and providing Mass Education teachers in the camps. The general secretary served on the Governor's official refugee Committee and also on the Emergency Refugee Council of voluntary agencies. The division of responsibility between these two groups was that the government provided for physical and medical needs, and the voluntary group provided for welfare, educational, industrial needs and supplementary diet. A training course for the Y.W.C.A. workers in camps was very successful."

En Shih. "The work in En Shih already has four aspects, war-time social work, student work, relief work, and a hostel. The war work includes recruiting personnel and money, giving supplies to wounded soldiers, publicity, mass education classes, religious education, first aid, recreation, social activities with outsiders. Student work gives an outlet for social service to students and provides them with devotional services and recreation. Money making projects such as the weaving of towels come under relief work, as does introducing clients to jobs and to clinics. The hostel is just beginning and already has five people moved in."

Y. M. C. A.

Throughout the summer and winter the Y.M.C.A. emergency service to soldiers has been actively carried on, operating in 17 units with from 5 to 14 workers in each unit. These units have been doing First Aid work for wounded soldiers in transit, helping the wounded on trains and steamers as well as doing club work at various points.

"In the realm of civilian relief work the Y.M.C.A. made a notable record in the province of Hunan. In September 1938 the governor of the province was anxious to reorganise the relief commission there. He wanted to secure people who could be really relied upon to do this difficult work. He approached the Y.M.C.A. on the basis that since the country was in a great crisis and so many people were suffering, the Y.M.C.A. as Christians should try their best to show Christ's love and His spirit of sacrifice. The Y.M.C.A., after putting forward certain conditions which were accepted, began to shoulder the responsibility of the refugee relief work of the entire province of Hunan beginning from October 1938.

"The appropriation from the Government per month was about a quarter of a million dollars, Chinese currency. Almost half of the refugees were in Changsha while the rest were in different districts. More than ten Y.M.C.A. secretaries were helping full time and actually most of them were working over time. Before the work was taken over by the Y.M.C.A., refugees were complaining that they did not get regularly the daily allowance of ten cents each for their food. Many of them got actually one-half of what they ought to get. At the same time those in charge of the work complained about the shortage of funds to meet the necessary need. The refugee camps were also in a pitiful condition. Sanitation and work relief were almost non-existent.

"By the end of October, after the Y.M.C.A. had shouldered the work for one month, not only all of the refugees got their allowance and food regularly everyday, but a big sum of the Government fund, \$47,000, for that month had been saved. Education, productive work, vocational guidance and sanitation were carried on with great success. All local organizations like the churches, the Red Cross, the International Relief Committee, the Mass Education Association and many others were willing to participate in this work voluntarily.

"Governor Chang was deeply impressed with the work done during that month."

COOPERATION IN RELIEF WORK

Various types of Chinese and different kinds of foreigners have cooperated successfully in trying to tackle this vast problem.

"Down are the old barriers that used to separate missionaries and business people, Christian Chinese and non-Christian Chinese, Kuomintang Party and Communist Party, Protestant Christians and Roman Catholic Christians. A visit to the Salvation Army Camp in Shanghai reveals French Sisters of Charity at work in the tent clinic. British consuls, American business men, English Methodist missionaries and American Episcopalians, among others, sit around a table in Hankow planning for the dark days."

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"In Chengchow, the American, British, Swiss and Italian missionary doctors of the International Relief Committee are safeguarding the health and sanitary conditions of about 5,000 refugees while in Hsinyang on the Peiping-Hankow railway, the German Catholic Church and the American Evangelical Lutheran Mission are feeding and sheltering over 1,000 war destitutes. Bishop Ai has been instrumental in further co-ordinating the Government, provincial and missionary relief authorities in these stricken cities."

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"Nanchang—Working side by side with the activities of the various Chinese relief authorities in Kiangsi are many foreign missionaries, who, since the hostilities began to be felt in the province, have been redoubling their efforts in helping the wounded soldiers and refugees under the Nanchang Christian War Refugee Committee, the Lushan War Relief Committee, the Kiangsi Provincial Committee of the International Famine Relief Commission and the Kiangsi Refugee Health Committee.

"The Nanchang Christian War Refugee Committee, which was organized in February mostly by American and British missionaries in the Methodist Church, the American Church Mission and the China Inland Mission in the provincial capital, had by October cared for 1,500 destitutes, many of whom had been sent southward to start home industries there. The Committee is planning to open up a camp in Yungfoong in central Kiangsi where 1,000 refugees, consisting of about 300 families, will be started in industrial work."

WORK DONE FAITHFULLY

If some donors are wondering if the money is distributed honestly, let them read this account:

"Our Committee voted to use your Three Thousand dollar grant for immediate emergency relief. Some of it will go toward clothing and bedding, but a part will probably be used toward food. We have distributed clothing, but conditions are so desperate that a coat, or quilt, are frequently sold to buy a few beans or 'shu-shu.'

"Even the 'well-to-do' are looking gaunt and grey. Some days things seem so bad I think I'll brave the bandit lines between here and the railroad and start for Shanghai to see if I can find several tens of thousands of dollars. You see, there is absolutely no "big business" and there have been no crops for three seasons, to say nothing of having been picked clean by the invaders. Can you make another plea for funds from the National Christian Council's War Relief Committee? I feel justified in asking again and again because we have come through both the peril of flood and war.

"Our Mayor is a Prince of a man, and the Feng-tai Mayor is outstandingly honest and efficient. A few good local business men have returned and give splendid co-operation. Bandits surround us, but I have never before found reliable people so willing to help in the problems of honestly and efficiently administering Relief Funds. Can you do anything further for us, either from the Christian Council, or the American Advisory Committee?"

HOW THE MONEY HAS BEEN RAISED

Since the beginning of the war right up to the present time, individuals and organizations in China and abroad have contributed generously to funds for relief of refugees. The Committee of the British Fund for the Relief of Distress in China and the two American Advisory Committees have received large sums from abroad. At the Christmas Day services of the International Missionary Conference held at Tambaram, India, special collections were taken for relief in China and for the Jewish Refugees—\$1,700 (Chinese currency) came to the funds of the National Christian Council War Relief Fund. In China, individuals and groups are maintaining their desire to help others.

"From faraway Szechwan come cheques for relief: from the C.M.S., the United Church of Canada and from a Baptist Church in Yachow, come sums totaling \$126.49.

"West China has its own problems of relief, but they do not forget their brethren in East China.

"The 145 girls enrolled on the Ginling campus, Nanking, in the 'Experimental Course,' together with their staff, have just sent in \$1150 for refugee relief in West China—'preferably where there are people from this area.' Neither do folk in East China forget their own who have gone west.

"Miss V— writes:

"Every Friday noon the students and staff have a 'bowl of rice' meal at which time they have rice and beans only. The money saved is added to this relief fund which they are raising. In addition every class at its meeting on Friday takes up an offering for relief. They are also trying to raise funds to help buy clothing and food and bedding for the children in the Municipal Home for Cripples and Orphans.'"

N.C.C. WAR RELIEF FUND—January 31, 1939

RECEIPTS:

I. Contributions Received from Aug. 31 of 1937 to Dec. 31, 1938

IN CHINA:

	<i>No. of gifts. Amount</i>	
(1) Missionaries	272	\$ 17,366.53
(2) Chinese Personal	124	2,084.63
(3) Chinese Church, School, Hospital, etc.	671	33,605.66
(4) One Cent Movement	214	2,129.55
		<hr/> \$ 55,186.37

ABROAD:

(AI) Missionary Societies ..	17	\$111,892.99
(AII) Other Organizations & Friends	29	63,362.84
(B) Individuals	56	10,737.37
(C) Chinese Overseas	40	27,490.19
(D) Chinese Overseas "One Cent Movt"	4	2,059.06
		<hr/> \$215,542.45

From Exchange gain	150.00	
Balance from previous Relief Fund	207.26	\$271,086.08

II. Contributions Received from Jan. 1 to 31, 1939

IN CHINA:

(1) Missionaries	20	\$	1,309.63	
(2) Chinese Personal	33		18.33	
(3) Chinese Church, School, Hospital, etc.	37		2,595.08	
(4) One Cent Movement	2		47.44	\$ 3,970.48

ABROAD:

(AI) Missionary Societies ..	—	\$	—	
(AII) Other Organizations & Friends	6		2,155.00	
(B) Individuals	—		—	
(C) Chinese Overseas	6		2,104.14	
(D) Chinese Overseas "One Cent Mov't"	—		—	\$ 4,259.14

8,229.62

Total Receipts up to date. 1939

\$279,315.70

List of Allocations paid up to Jan. 31, 1939

Canton	\$	2,000.00
Changsha		500.00
Chengchow		3,000.00
Foochow		2,010.05
Hangchow		2,000.00
Hankow		1,485.06
Hongkong		2,000.00
Huchow		3,500.00
Hwaiking		1,000.00
Hwaiyuan		11,000.00
Kaifeng		10,000.00
Kashing		500.00
Nanking		4,120.03
Nansuchow		1,000.00
Nat. Xian Service Council for Wounded Soldiers in Transit		20,000.00
Dr. Thornton Stearns for materials for artificial limbs ..		2,000.00
North China Kung Li Hui		5,000.00
North China Com. on Co-ordination of Emergency Relief		29,000.00
North Honan		5,000.00
North Kiangsu		2,000.00
North Shansi		3,000.00
Paotingfu		6,000.00
Peiping		207.26
Pinghan Line North Honan		10,150.00
Pengpu		254.32
Quinsan		2,000.00
Shanghai		14,279.93
Shanlien, Chekiang		2,400.00
Shantung		10,000.00
Shaohing		3,000.00
Showchow		3,000.00
Shuntehfu		1,000.00
Sian, Shensi		5,897.94
Soochow		10,600.00
South Shantung		8,000.00
Suchowfu		500.00
Sungkiang		250.00
Sutsien		500.00
Taian		3,000.00
Taiyuan		1,410.95
Tientsin		5,000.00
Tsinan		1,000.00

Tsingtao	..	..	..	..	..	..	..	..	..	500.00
Wuhan	..	..	..	..	..	..	..	..	..	250.00
Wuhu	..	..	..	..	..	..	..	..	..	4,020.00
Wusih	..	..	..	..	..	..	..	..	..	1,000.00
Yangchow	..	..	..	..	..	..	..	..	..	1,000.00

Total allocations \$205,335.54

DISTRIBUTION OF NCC WAR RELIEF

To January 31, 1939

ANHWEI				NORTH CHINA			
Hwaiyuan	11,000.00			NCKLH	5,000.00		
Nanhsuchow	1,000.00			N. China Com.	29,000.00	\$	34,000.00
Pengpu	254.32						
Showchow	3,000.00			HOPEI			
Wuhu	4,020.00	19,274.32		Paotingfu	6,000.00		
				Peiping	207.26		
CHEKIANG				Shuntehfu	1,000.00		
Hangchow	2,000.00			Tientsin	5,000.00	12,207.26	
Huchow	3,500.00						
Kashing	500.00			SHANTUNG	10,000.00		
Shanlien	2,400.00			S. Shantung	8,000.00		
Shaohing	3,000.00	11,400.00		Taian	3,000.00		
				Tsinan	1,000.00		
KIANGSU				Tsingtao	500.00	22,500.00	
Nanking	4,120.03						
N. Kiangsu	2,000.00			SHANSI			
Quinsan	2,000.00			Taiyuan	1,410.95		
Shanghai	16,279.93			N. Shansi	3,000.00	4,410.95	
Soochow	10,600.00						
Suchowfu	500.00			SHENSI			
Sungkiang	250.00			Sian	5,897.94	5,897.94	
Sutsien	500.00						
Wusih	1,000.00			Total		\$205,335.54	
Yangchow	1,000.00	38,249.96					
				EAST CHINA			
FUKIEN				Anhwei	19,274.32		
Foochow	2,010.05	2,010.05		Chekiang	11,400.00		
				Kiangsu	38,249.96	\$	68,924.28
KWANGTUNG							
Canton	2,000.00			N. CHINA	34,000.00		
Hongkong	2,000.00	4,000.00		Hopei	12,207.26		
				Shantung	22,500.00		
HUNAN				Shansi	4,410.95		
Changsha	500.00	500.00		Shensi	5,897.94	79,016.15	
HUPEH				CENTRAL CHINA			
Hankow	1,485.06			Honan	29,150.00		
Wuhan	250.00	1,735.06		Hunan	A500.00		
				Hupei	1,735.06		
CENTRAL				Soldiers	20,000.00	51,385.06	
Service to Wounded							
Soldiers	20,000.000	20,000.00		SOUTH CHINA			
				Fukien	2,010.05		
HONAN				Kwangtung	4,000.00	6,010.05	
Chengchow	3,000.00						
Hwaiking	1,000.00			Total		\$205,335.54	
Keifeng	10,000.00						
N. Honan	5,000.00						
Pinghan Line	10,150.00	29,150.00					

PART VI. CONDITIONS OF THE REFUGEES

The descriptions of the conditions in which refugees live are almost unbelievable, yet we should remember that what we hear about is only a fraction of the total. Here are two pictures:—

“Praise God from whom all blessings flow! The 15 cases of drugs, including a case of mail, have arrived, and we have been singing ever since. The medicines take a heavy load off my heart There is no chance of my getting away unless another doctor comes to relieve me. The hospital has many patients and I am seeing big clinics every day. I had an awful clinic this afternoon. This is a heartrending daily experience, as I never saw such specimens of humanity, men, women and children. Some have had malaria for five months, bloated, ulcerated, undernourished, bloodless! Never have I seen such specimens. I take in many of the worst cases, and many pass out not long after they get into the hospital. The hospital is full of surgical cases, the dressings every morning being a big job.”

“This picture is all the more appalling when you realize it is not being painted by a newcomer to China, but by a man with over thirty years of work in China to his credit.”

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“In conformity with a request from your esteemed Committee for a survey of flood, famine and refugee conditions in East Honan, I despatched three foreign missionaries to the various areas affected. The areas visited, embrace the following Hsien; Chungmou, Chauliu, Kih sien, Weishih, Fukow, Sihwa, Chouchakow and Hwaiyang.

“In the above mentioned districts due to the flood, tens of thousands are rendered homeless and are either starving or on the verge thereof. Some of the villages are completely inundated with the flood waters reaching higher than the roofs of the houses. Other villages are practically disappearing by the crumbling of the buildings.

“Cholera and malaria are prevalent in most of the above mentioned districts. Furthermore the crops are practically destroyed in most of the areas and the outlook for the coming winter months is dismal. The sowing of new crops is practically impossible in many places making famine conditions inevitable.

“People driven from the flooded villages have taken refuge in the market towns out of the line of the flood.

“It is conservatively estimated by the missionaries I sent to investigate conditions, that at least one million people are utterly destitute in the above areas and within a relatively short time this number will have increased to staggering proportions of ten times that number.

“In some places the military have burned the homes of the people, as in Chenliu where more than two thousand chien were destroyed by the incendiaries.

“We trust that it will be within the competence of your esteemed committee to render liberal assistance to the above afflicted areas

where at present no form of charity is being extended to the suffering people beyond the meager alms of the churches in these districts."

TRAVEL THROUGH THE COUNTRY

When refugees flee, they do not travel in comfort.

"The plight of those poor Chinese who had waited until the last moment to leave the sinking ship was pitiable. An eye witness told Dr. Taylor of their terrible suffering as they choked the one main road leading to the West. It had been raining for days and still continued to rain as the refugees with their few worldly possessions, most inadequate supplies of food and many little children, fled along the road, which got deeper and deeper in mud as they continued their trek. Even the men among them had difficulty. The weakest fell by the road side and lay with their babies where they fell, too exhausted to move."

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"A letter from Chengtu tells us that Dr. Y— is establishing his office in that city, and describes the trip of his wife and children from Changsha to Chengtu. Mrs. Y— *stood* for three nights on a boat intended for 125, but carrying 850 passengers, because there was no room to do anything else."

TERROR AND DESTRUCTION

If we fondly imagine that we are hearing exaggerated stories, let us ponder on these statements:—

"The reality is worse than any propaganda I have yet seen. Never shall I forget seeing this entire city running for safety when air-raid sirens shrieked. Nor shall I ever forget the tense early days of occupation with the daily stories of murder, outrage and looting. Thanks be to God we were able to protect about 15,000 women and girls in our churches and schools. How happy I am that I was able to do something to help in this time of deep distress. I could fill a large volume with stories of terror, heroism, barbarity, and death. Some stories would be so terrible as almost to seem incredible."

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"In many of the letters which come to us, friends ask, 'Are things as bad as the newspapers state or is it war propaganda?' I can assure you conditions have been worse than the newspapers have printed them, because much of what we have seen could not be printed. Before the Japanese army arrived we fully believed that law and order would be restored and civilians protected. In fact we went to bed that night of their arrival last December with a sense of relief that the dangers were over from looting and robbery by disorderly elements after the exodus of all Chinese police and soldiers. To our surprise and horror we were awakened to a reign of terror, murder, rape, pillage and ruthlessness, against unarmed innocent civilians worse by far than the worst stories ever told of the enemies in the world war. After nine months of occupation and opportunity of restoring order, conditions are still very bad."

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"Dr. C— in describing his reactions upon seeing H— for the first time says, 'I visited Nanking and Wuhu in October, early enough to see much of the destruction of property there. So I thought I was ready for what I might find in H—. But I was unprepared for the utterly deserted city I found. It is not only dead, the flesh has all dropped off and only the parched skeleton of the city remains.

"Except where the many bombs destroyed buildings, they were not knocked down. But the fronts are all torn out and the woodwork carried away for firewood. Windows, doors and flooring are a minus quantity. Big gaping holes are to be seen in most walls. Everything within the shops and homes has been ransacked, all dumped out onto the floor and anything of value has been carried off, even all of the drawers and boxes that originally contained the things.'"

LIFE IN OCCUPIED AREAS

It is well-known that life in the occupied areas is not what it was, like before the war. The difference in quality and in quantity cannot be fully told, but the following two descriptions may serve to give some idea of these afflicted areas.

Spiritual Suffering. "No real news about the political affairs can be found either in the Chinese or English newspapers. No radio is allowed for free use and sometimes, in some places, as in Chefoo for illustration, it is against the law to have a radio in the home or public places. So I would like to say that the people in the occupied areas, having ears, yet are quite deaf. Students or educated classes have been forced to thinking for which they have aversion. For instance, during the time when Hankow and Canton fell, the educated classes and students were asked to debate on the subject of the downfall of these places. In some places, as Chefoo, meetings or parties were called and conducted for the old, the young people and children by groups and even for women. Lectures were given to these people about the good points of the Japanese and some refreshments such as candy. Little trinkets like pencils were given to them to show their good will. Magazines with romantic pictures on the good-will and friendship of the three nations (Japan, Manchuria and China) were published and distributed to the schools and individual families. Propaganda newspapers are forced to be bought by the individual homes. Just about the time when I was leaving Peking for Shanghai the people were forced to buy the photographs of the emperor and the Queen of Manchuria, Pu Yi and his wife. These photographs were sent from home to home. A kind of association was organized to promote the idea of New People and the old Chinese design of male and female principles was used as the signature for the New People's Movement. The people were forced to buy this design too. People were asked to have this sign hung up on their doors on occasions such as the celebration of the fall of Canton and Hankow or when they call the New People's Movement meetings.

"Every school has to have Japanese language taught at least for two periods a week. Now the students are not forced to join the parades, but they use another method asking them to arrange a team for a race. This was specially done in Peking, and even in

Chefoo I saw with my own eyes that students joined this team at the time when Hankow and Canton fell. I saw students wearing stripes on their shoulders made of cloth reading 'Congratulations on the fall of Canton and Hankow.'

"So I would say that the people in the occupied areas are living a double life."

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Morally Corrupting Influences. "As a missionary I have been appalled by the morally corrupting influences which have been introduced into the areas I have visited. We have been hurt by the evil in our own country, we realized only too well the vices of the society we had come to serve, and in our times of heartsearching—and they were many—we knew that we were far from sainthood. Yet we had set ourselves against the evils that we saw and had been working imperfectly, but not without some success, to reduce them. And now we see the clock turned back. Never have these people been subjected to such morally corrupting influences as have been brought in by the invader with his camp-followers and 'carpet-baggers.' Here are a few which I jotted down one day while thinking of this situation:

"The system which can destroy and humiliate and then address its victims 'Beloved people of the occupied areas.'

"The hypocrisies of the puppets with their talk about 'the new order.'

"The good of the people' 'peace to end this killing and loss of territory,' and their own 'self-sacrifice.'

"The lies of the newspapers which are bombarding the people with 'news' that aims to break their faith in their national cause and in the leaders whom they cherish.

"The false celebrations and flag-waving—Imagine having to whoop it up at the funeral of someone you loved.

"The temptation for hungry men to accept jobs in Japanese-sponsored enterprises—at the sacrifice of their self-respect. Or picture a middle-class family reading in the morning paper that the Fuji night-club is advertising for 'hostesses' on a guaranteed salary three times that of a factory worker.

"Unrestricted gambling and prostitution and the open sale of opium and other drugs. The Japanese-controlled western areas of Shanghai have become the gambling center of the Orient. There was prostitution in the interior city I knew best through the years, but it was mostly of the hotel type. Now their houses line the main streets and they sprawl all over the doorways. But it is the drug traffic that is most telling. A recent survey in Nanking estimates that 50,000 out of a total 400,000 population are smoking opium or heroin. This report states, 'Today opium and heroin are abundantly supplied by the public authorities or by those who enjoy their favor or protection. Public revenues are being built up on the ruin of human bodies and spirits.'

EFFECTS ON INDIVIDUALS

Let us Study some Individual Cases.

"A Refugee Story:— She had been married two years previously, and her husband held a post at Ginling College, but when her baby came it was more convenient to live at her old home in the country near Shanghai, so she rejoined her family. Then the war broke out and the fighting approached her home. Her own choice would have been to stay with her parents and baby, but there were the young brothers and sisters to consider, and the parents were too old to lead them to a safe place in the West. They were in terror of their son being killed as a possible soldier, and the daughters abused by the soldiers. So she told me, she made the decision one night to leave with her brothers and sisters, but, she added, 'It meant leaving my baby behind as it could not stand the hardship of the long journey.'"

A Warphan. Here is the story of one Warphan—(i.e. War Orphan).

"Chu Pao Chuan (aged 5). His father made meat dumplings at Kaifeng. He died but his wife carried on the trade. She was killed by a bomb. Pao Chuan was taken by a relative and given to the Orphanage. He had terrible dreams for the first few weeks, and understands just how his mother died."

PART VII. INTERNATIONAL CONNECTIONS

In spite of the heavy strain imposed upon Christian leaders in China during this prolonged warfare, most of our finest Chinese Christian leadership took "the long view" and overcoming many obstacles of space and expense, undertook the journey to India to attend the Tambaram Conference of the International Missionary Council.

Christians abroad have maintained their interest in this epoch-making struggle in the Far East. Here is a message from the World's Student Christian Federation, expressing its deep sympathy for China in this hour of testing.

"We recognize that we share responsibility for the injustice of many international policies; for the national self-assertion and the inequitable distribution of the world's resources which are underlying causes of international conflict.

"We are convinced that for none of our countries can an act of national military aggression be justified. War as a method of dealing with international conflict is a denial of God's love, and a manifestation of sin in which all of us are involved. Our common sin, however, does not release us from the necessity of combating evil and the injustices which contribute to it.

"We pledge ourselves to work in our several countries to seek understanding of the facts involved, to awaken public conscience to the issues at stake, to strive to eliminate the underlying causes of conflict and to maintain a lively sense of solidarity with Christian students in every land. In all of this

we invite the full cooperation of your Movements. The present tragic conflicts between peoples call for a new and deeper consciousness of our essential oneness in the Church of Christ."

Indian Christians sent a message and money:—

"The sum of Rs. 273/—came in from Christians in India in response to an appeal from the NCC of India on behalf of the Chinese refugees.

"This is, no doubt, a very small sum considering the immense needs which you are facing; but we send this amount as a token of the genuine interest that Christians in India take in your people at the present time.....The sympathy and prayers of several hundreds accompany this small gift."

From various parts of the world, and from different individuals money has been sent for the relief of refugees.

Many churches in the U.S.A. have answered the appeal from the Church Committee for China Relief. One Church writes:—

"The Board met last night, gave some time to the serious consideration of your appeal, and decided to have a special offering taken for this cause at the regular Sunday morning service on the *third Sunday of each month*. Our church is small and heavily burdened with debt, most of our people are poor, and we have a hard struggle to meet our own financial obligations and to raise our small quota for denominational missions and beneficences. Therefore our contributions to the cause you represent will not be large. I trust, however, that they will be gladly given and will be of some help in meeting the appalling need in China."

Epilogue

"After a Bombing in Nanchang. A Chinese Government official writes to his wife:

"Yesterday was the worst air raid we have ever experienced because it was blind bombing—anywhere and everywhere in the city. Poor, poor people, their homes were in flames and the bodies of some of their dear ones scattered on many parts of the streets. It was wanton destruction and murder, because none of the victims were soldiers. One bomb was dropped on Nanchang Hospital compound behind the Out-Patient Department building and flying shrapnel struck some of the patients in the ward.. Just think—over 200 bombs dropped in all."

"I have read II Corinthians, Chapter VI, yesterday and this morning. How true it has sounded, especially the verses 9 and 10: 'As unknown, and yet well known; as dying, and, behold we live; as chastened, and not killed. As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.'"

"As I write, the thundering sound of big guns and bombs is approaching. The windows in my house are rattling. It seems to be only a few miles from here. War is coming on, and more buildings may be destroyed, but the Temple of God is not built of lifeless bricks and stones."

Christian Art In Many Lands

REVIEW ARTICLE

FRANCES M. ROBERTS

DURING the past two years there have been in "The Chinese Recorder" two articles on Chinese Christian painting, accompanied by reproductions in color and in black and white. These articles dealt with the paintings produced by the new school of Christian art of the Catholic University of Peiping (December, 1938) and with Christian art under the Church Art Society, (January and March, 1937). These two articles may well serve as an introduction to Dr. Fleming's new book on contemporary Christian art in Asia and Africa.

There is no doubt that the Christian church will not be regarded as firmly planted in any country unless it is expressing itself in the art of that country. And new types of Christian art are emerging in the younger Christian communities of the world as these communities express their Christian faith in forms and technique congenial to their respective cultures. Dr. Fleming has done a rare service to the universal church in bringing together this group of sixty-five paintings and carvings, with explanations to aid in interpretation. Not only does Dr. Fleming consider the effect of this new Christian painting upon the countries which have produced it, but he presents the thesis that the characteristic stylistic differentiations bring new insight and enrichment for all Christians.

Dr. Fleming writes in his introduction:

"One of the obvious gains for the younger churches from indigenous Christian art is that it helps to remove the foreign aspect of Christianity. It helps to dissipate the deadly prejudice which regards the church as an alien cult. In these days of excessive nationalism the more our universal faith can be freed from its distinctively western accessories the less likely it is to be boycotted in some anti-western trend."

....."local background does not make a *religious* picture..... Accommodation to a particular culture is secondary to the imparting of a specifically Christian meaning—and this presupposes that the artist has caught the meaning. Important as it is to express Christianity in Japanese or Indian modes, the first essential is to know and experience what it is saying to mankind."

The book is divided into sections on China, Japan, India, Africa and a varied group including examples from Indo-China, Korea, Siam, Mexico and Java. More than one-third of the book is devoted to Chinese works.

Dr. Fleming gives a brief survey of the history of Christian art in China from the seventh century, dealing in some detail with the movements of the last four decades: the paintings in the hospital of the Church Missionary Society, Hangchow, the work of St. Luke's

*Each With His Own Brush: Contemporary Christian Art in Asia and Africa. By Daniel Johnson Fleming. New York, Friendship Press, 1938. Missionary Education Movement of the United States and Canada, 150 Fifth Ave., New York. 85 pages. Gold \$1.50.

Studio, Nanking, started in 1926, and that of the Catholic University of Peiping, beginning in 1930. Among the twenty-eight Chinese paintings chosen as illustrations are seven Madonnas, pictures from events in our Lord's life and his parables, one of St. Paul and an allegory, Embarking on the Christian Boat, which came from Hwen Giang, West China.

Christian art in Japan shows a stronger western influence than that evidenced in China, both in the work of the Catholic Artists' Guild and that of the other Christian artists. An interesting feature is the use made by the Japanese of events in their own early Christian history. In the years following the Christian work of Francis Xavier and other missionaries, 1549-1638, the severe persecutions produced incidents of heroism and devotion which provide rich material for artistic expression. Four pictures of this kind are illustrated.

It is not strange that Christian painting in India should be of quite recent appearance, for in India the art of picture making has been revived after long disuse. A young Christian from North India, Alfred David Thomas, is the chief exponent of Christian painting. Mr. Thomas studied art in Lucknow, Calcutta and Florence, and his painting shows a distinct relationship with the early Italian school. The experiment in providing low cost pictures by Indian painters in color should be followed by the church in China.

Africa offers a problem not only for Christian art, but for all forms of native art. It is a question whether European recognition of high values in African art may not have come too late to save this unique artistic expression. Some of the examples of African Christian art have been the result of a definite attempt to develop in Africans an appreciation of their own art. There are signs that Christianity in Africa is vitalizing an inherited artistic genius, as centuries ago Christianity stimulated art in Europe. Eight examples of wood carving are shown in this section.

The Reverend John C. Considine, assistant general of the Catholic Foreign Missionary Society of America, has written: "Compared with the vast proportions of the mission world, the amount of existing local Christian art is relatively small, and except in a few cases, as yet it is not outstanding from the viewpoint of quality. It is the idea which is great. It is the dream of tomorrow, rather than the spectacle of today, which makes enthusiasm." Dr. Fleming has brought together the best examples of this art, and given a new realization that each culture has its distinctive gift to the world-wide Christian fellowship. *"Each With His Own Brush"* is a worthy companion to Dr. Fleming's pictorial studies showing indigenous influences upon Christian architecture in Asia and Africa, *"Heritage of Beauty."*

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In Remembrance

REV. M. E. EKVALL

With the passing away of the Reverend Martin E. Ekvall on Jan. 6, 1939 at the Lutheran Missions Home in Hankow, China, the missionary ranks has lost one of its oldest and foremost workers.

Mr. Ekvall arrived in China in November, 1892. He was among the first of the missionaries sent to the Far East by the Christian and Missionary Alliance Board of New York City. The mission headquarters for language study at that time were in Wuhu, Anhwei, and it was here that Mr. Ekvall spent his first year in China. After this year of study he was sent to Wuchang, Hupeh, to open the work there. This place was his station until the year 1896. By this time his brother David had joined him, and the two now started for West China. Most of the trip was made by foot—from Hankow, Hupeh, to the city of Minchow in Kansu province, near the Tibetan border. Here a mission station was opened and missionary work was begun. Mr. Ekvall's sister and her husband, the Reverend W. W. Simpson, had already reached the Tibetan border and the work started by them in the old city of T'aochow was now in full swing. They were trying to bring the Gospel into Tibet itself, which at that time was considered a closed country.

At the end of 1899, Mr. Ekvall returned to the United States for his first furlough. At this time he was united in marriage to Miss Emma Eck, who had also spent some years in the mission work in China, and who survives her husband. Five children were born to them, two of whom survive their father. They with their husbands are also missionaries in China.

Mr. Ekvall was always a tireless Christian worker, ever looking for an opportunity to witness for Christ and to win someone for the Kingdom of God. It was said, after he left his station on the Kansu-Tibetan border in 1911, that his district had been evangelized. He had also built a church and a chapel in the city of Minchow, and had opened several outstations. He had travelled extensively both in China and in Tibet preaching the Gospel, teaching the people, giving away books and tracts, and selling Bibles and other Christian literature.

After the revolution in 1911, Mr. Ekvall's sphere of work was again in Central China. Most of the years up to the time of his death were spent in the city of Wuchang, Hupeh. Here he also built a church and a chapel, opened outstations and preached the Gospel. Christians were gathered in, and many of these have now entered the Christian ministry and are pastors and evangelists.

Mr. Ekvall had the gift of an evangelist, as well as that of a good pastor and Christian leader. He was greatly used by God some years ago among the officers and soldiers in the camps of General Feng Yü-hsiang. The work among the deaf and the blind also held a keen interest for him, and he gave of himself unselfishly in this work. Blessed be his memory!

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Correspondence

Dear Editor,—

All your readers will feel indebted to Mr. Leger for his article on "Church and Education." To my mind this problem is the most important one confronting Democracy today. Hitherto Democracy has had the field of politics to herself, that is, for the past few generations. Democracy

represented the popular front and as a result laissez-faire has characterized her attitude to life in general. For the present that day is gone and for how long only God knows. For this, democracy has herself to blame. She talked only in terms of politics, and she failed to see how closely politics is related to economics and econ-

omics to social life, and social life to the welfare of the individual. We played at politics but the ball was economics and as a result social and national relations were strained beyond endurance, hence our wars and rumors of wars, our strikes and social disturbances.

Mr. Leger raises the question, does education need religion? If not then neither does man need religion. The objective of education is character building and if this can be done without religion then we can easily dispense with religion. There has been too much taboo about religion. The religious instinct is as universal as the sex instinct or as is breathing, yet it is tabooed as sacrosanct from certain areas of our life. There may be good reason for this but it is not natural and must be overcome. Our so-called religious life has not been natural enough. We have allowed it to separate us from our fellowmen, not only from those without Christian faith but from those with as strong and probably as wholesome a faith as our own. Our Christian church is so divided into sects that we are not able to agree upon what religious instruction should be taught in our schools and meanwhile the devil, so to speak, has his innings.

To my mind religion has to do with man's relation to God and the invisible spiritual world on the one hand and to man and his use of the visible world on the other hand. This is not unlike Mr. Leger's definition. All men do not react to religion or to life in the same way. The reaction or attitude will be influenced by early training, by the individual's physical and spiritual temperament and by any moral and spiritual experiences that may come to him in life, come as the wind, and leave him an entirely different man. This being the case we should have more tolerance for one another. If this tolerance could only prevail, and it is a

Christian virtue, I venture to say that among any one hundred parents in any community, 90% if not 99% could be led to agree upon a wise and intelligent use of religion in the training of their boys and girls. Even here in China I am always meeting with fathers who for different reasons do not join our churches but who are willing to have their women folk and their children share the superior training of our Christian church schools. Parents want the best for their children.

In regard to the relation between Democracy and Christianity, I hold strongly that there can be no such a thing as Democracy on a large scale without Christianity. Democracy rests upon the spirit of brotherhood and mutual trust and confidence. Plato presented the world with a theory of Democracy. It remained for Christianity among the Anglo-Saxon people to achieve, at least, a partial Democracy. In the year 1918 at Versailles the leaders of our so-called Democratic countries forgot the basis of their beloved Democracies and made a Treaty that twenty years later tends to disrupt the whole world again. One direct result of that un-Christian Treaty is modern Dictatorship and its accompanying Religion both of which threaten Democracy and Christianity.

To me there seems a way out but I wonder if we shall prove wise enough. It is always the same way. Jesus recognized it in his day. When commenting on the unjust steward he said, "The children of this world are in their generation wiser than the children of light." Both Fascism and Nazism, in many ways, have outstripped our democracies in the past ten or 20 years. They have shown themselves wise enough to use modern science in propagating their ideas and in turning out the type of character that they want. They permit no interference with their objective.

It is more and more becoming evident that the hit-and-miss methods of the church and of politics are not equal to the demands of the twentieth century. The leaders of the church and the leaders of the State must co-operate more closely. This means they must co-operate in the work of education, in the training and the building of character. I have hope that before very long the

leaders of the church, including both Protestant and Roman Catholic, will get together and agree upon a systematic course of religion to be incorporated into our national education. If this could be done I feel that 90% of the people would support the plan.

Sincerely yours,

D. McRae.

Dec. 30, 1933.

Our Book Table

"HEAVEN KNOWS" by Margaret H. Brown. Edinburgh House Press, London. 1938. 168 pp. price 2/6 net; post free 2/10.

Chinese rural life is interesting enough in itself. One sees the peasants in their homes and on their farms struggling against tremendous odds to eke out a pitiful living. When the simple farmer gets caught in the whirl pool of contending economic forces in the labor struggle of a modern highly organized and cruelly competitive city, interest is decidedly heightened. But when twentieth-century warfare like a typhoon, breaks alike over the life of the quiet farm and the bustling city, with all the tragic consequences that follow in the wake of highly mechanized armies, then you have a story that grips the imagination and strains the emotions. You just must finish the story in one sitting.

Chang, the toiling peasant, lured from the farm to the great port of Shanghai by the hope of quick and easy money, succeeds by false promises in getting his wife and younger children to join him. He pushes a wheel-barrow and his wife seeks work in a factory. It is an uphill struggle with plenty of hardships. But this is nothing compared to the disaster of war—the flight for safety, the bombing incident and the subsequent experiences in relief camp and hospital.

In this vivid story of Chang and his family, the author from first hand experience acquaints the reader with Chinese life, with the modern economic struggle in the Orient, with the tragedy of war, and at the same time with the expression of human sympathy in mission hospital and refugee camp.

Miss Howard typifies the spirit of thousands of missionary women who, braving all dangers which women may encounter in the confusion and passion of war, refused to seek personal safety and devoted themselves to the spiritual welfare and bodily comfort of the helpless victims.

The author has rendered a real service in picturing in such concrete forms the various aspects of the tragic situation in China and the unrivaled opportunity for service on the part of the Christian Church in the midst of conditions which only "heaven knows." F. R. M.

THE BUDDHIST BIBLE, second edition revised and enlarged, edited and published by Dwight Goddard, Thetford, Vermont. PP. 677.

This volume has six main divisions, all selections classified, going to the sources as Pali, Sanskrit, Chinese, Tibetan and Modern. It includes some new translations but mostly is based upon previous ones. One of the translators is that well-known person, Chao Kung (Trebitsch

Lincoln). Possibly this second edition is a second step in the direction of a complete Buddhist bible, which the preface states to have covered 130,000 pages. The editor performs the function of making selections, so to speak, fixing the canon.

A comparison with the Diamond Sutra, for instance, indicates that he has completely re-arranged it under such headings as "The Practice of Charity, The Practice of Tranquillity" and the like. It is doubtful whether these headings help in bringing out the essential metamorphysical character of this Sutra, to which the headings give largely irrelevant details. The Tao Teh King is included in still another translation—there is little agreement among those made earlier. It is doubtful whether this new translation helps to clarify this obscure book. The great opening sentence, "Tao Ko Wei Chang Tao Min Ko Min Wei Chang Min" is translated as follows: "TAO that can be "tao-ed" can not be the infinite TAO (that is, the way that can be followed can not be the ultimate, pathless way). It is the same with the name of things; if things are explicable, the names we give them can not be the original Name. (That is) The source of the universe is hidden in non-existence; existence is only the mother of its evolution." This gives an indication of the method of the translator and editor, both in its explanation and its lack of exactitude in translating terms.

In fact, the view of the editor seems to be that of replacing scientific accuracy by inspiration, which appears to be his own reading as to what the original author should have said or originally meant. Exact translations have a scientific purpose in enabling the outside world to know exactly what the various Buddhist scriptures actually teach so far as this can be clearly ascertained. A lecture such as this cannot serve either the scientific purpose or in the long run the devotional purpose of any except a few who are able to separate devotion from the realities, on which most desire that it be based. The scripture is by the editor himself, who here takes his place in the company of the writers of canonical Buddhist scriptures. He appends a summary of Buddhist teachings. E. H. Cressy

WEI SHIH ER SHIH LUN or *The Treatise in Twenty Stanzas on Representation—Only by Vasubandhu (American Oriental Series, Vol. XIII) Translated from Chinese by Clarence H. Hamilton. American Oriental Society, New Haven, Conn. U.S.A. 1938 pp. 79.*

At least four translations of this old Sanskrit classic have been made into Chinese. The original was written about the 4th or 5th Century, B. C., and "belongs to a late development in the History of Indian Buddhism when interest had shifted from early emphasis on practical requirements for attaining nirvana to concern with metaphysical explanation as the superior means for achieving enlightenment." It represents the system of Buddhistic idealism prominent in Buddhism in India from the fifth to seventh centuries, A.D.

This English translation is based on one in Chinese made by Hsuan Tsang, who spent sixteen years in India studying its systems of thought. The translator has had the assistance of Chinese scholars, of Poussin for studies in French and of Prof. Brown at Hartford on the Sanskrit original.

The main argument for the denial of the existence of external objects and the claim that all is merely mental representation is defended by means of idealistic propositions followed by realistic objections and then answers and explanations setting forth the idealistic viewpoint.

As this treatise is widely read in modern China, it is especially appropriate that an English translation should be made available for those who are not prepared to read in Chinese.

The reviewer has found the Chinese-English parallel texts, together with the explanatory Notes and a carefully prepared Introduction, very helpful. Professor Hamilton has put all who are interested in this text under heavy obligation. F. R. M.

CLIMATE AND ACCLIMATIZATION (2nd. edition) by Sir Aldo Castellani. John Bale, Sons & Curnow Ltd. London. 10/- pp. 198.

There is much of value in this little book to the worker in a foreign field. It defines, with considerable technical detail, climate and its relationship to health, and the last chapter, of 30 pages only, discusses acclimatization, the process whereby man becomes adapted to a climate different from that in which he was born.

It is of value in pointing out the important factors related to the geographical location of one's work, and the part played by the climatic elements. When there is opportunity for choice, greater consideration should be given to local temperatures, relative humidity, and the value of added ventilation from natural breezes, and the possible means available for adjusting the same to more healthy living. Much of the advice given appears exceedingly old fashioned, though brief mention is made of such modern ideas as air-conditioning and aluminium foil as an insulator from the heat rays of the sun.

Acclimatization is presented from the European standpoint, viz. the adaptation to tropical and subtropical climates. The author while agreeing with numerous authorities quoted, that imperfect sanitation is the cause of most sickness, believes that a tropical climate *per se* has a deleterious influence on the foreigner. This is scarcely supported by his report that the morbidity and mortality of the Italian Army in Africa in the recent Abyssinian war was somewhat less than that of the Army in Italy during the same period of time.

The chief thing of value in this book is the advice of the author that, if the newcomer into the tropics desires to become acclimatized, he must use some protection for his head and eyes; he must wear suitable clothing, live in suitable houses, work in suitable offices, dwell in sanitary surroundings; he must have a suitable diet, avoid alcohol (before sundown) and exposure to the midday sun, while roads in common use should be suitably constructed and shaded. The psychic element should be taken into consideration. B. E. R.

PERSONALITY DEVELOPMENT IN CHILDREN by Ernest J. Chave, University of Chicago Press. PP. 354 U.S.\$2.50.

This is one of the handbooks of ethics and religion gotten out by the University of Chicago in the field of ethics and religion. The author is Associate Professor of Religious Education. His earlier book, *The Junior*, has had wide usage in the character training of children. He is one of the foremost authorities on the subject. The object of the series of handbooks is "to set forth in readable form the results of successive studies in religion and ethics. The authors do not undertake to embody in any detail the processes which lie back of their conclusions." The book sums up everything that has been done in the field which it covers in recent years and in addition to many footnotes gives references. There is a bibliography at the end of each chapter.

The fourteen chapters include the following: How Personality Grows; The Part Heritage Plays; The Organic Basis; Play; Home Influences; School Experiences, Growth in Moral Discrimination; Significance of Religion; Maladjustments; Methods of Studying Personality in Children.

The book is readable and clear-cut. The chapters are carefully worked out and parents and teachers will find each chapter providing a basis of scientific knowledge and practical experience for their own further study and work in the area covered. It is not to be expected that in the field of religion and ethics there will be a complete agreement with any writer. However, the presentation in this book will prove most stimulating whether one agrees with it or not and it contains much of hard cold fact based both upon scientific investigations and common sense experience which it will not do to disregard.

For example, the chapter on Play deals with studies as to the effect of movies; the playgrounds and their use, and the planning which must be done to supplement them; libraries; the value of dramatization as giving perhaps more varied kinds of satisfaction than other forms of play; the question of supervision and the danger of interfering with children's initiative; and a number of other practical and interesting aspects of the problem both in school and home. E. H. Cressy

STUDIES IN NA-KHI LITERATURE, pp. 120, pl. XL. J. F. Rock. F.R.G.S. ("Bulletin de l'Ecole Francaise d'Extrême-Orient", 1937.)

On November 10th, the *Daily News* gave a report of scientific excursions in West China, on both sides of the Tibet-Szechwan frontier. The present book also deals with a tribe of the Tibetan-Burman family, who for centuries have made their home in Southwest China: the *Na-khi*, as they are styled by Tibetans, or the *Mo-so*, as the Chinese call them.

Almost nothing was known of them fifty years ago. Devéria could only mention two manuscripts, one in France, the other presented by Captain Gill to the British Museum. After 1900, however, Mr. F. Bacot and others, by their researches and valued publications, have given us a good knowledge of this tribe.

Mr. Rock's special merit is that he succeeded in collecting over four thousand *Mo-so* manuscripts and in translating hundreds of them. Among the few priests, or DTO-MBAS, he found one, a most intelligent man, who stayed with him a good many years, working and translating their books, so strange and enigmatic to a foreigner. These manuscripts are written in primitive pictographic characters, and it is undoubtedly the only living pictographic written language extant. A short study of the *Zher-khin*, a special branch of the *Mo-so* tribe, is published separately by H. Veitch, Peiping, nicely printed and with excellent illustrations.

Mr. Rock's book is not the witty result of a short visit. Seven years of hard labour among the *Mo-so*, with a view to catch all the secrets of their literature, made it possible to write this book, and it thus ranks high among monographs of this kind. C. B.

CHINA AT BAY by Wilfred L. Chester, Kelly & Walsh, Ltd., Shanghai 1938. pp. 214. Price; Ch.\$3.50.

The present conflict between China and Japan has called forth many volumes presenting the various aspects of the issues involved in this unfortunate struggle. While this work does not profess to be a record of events, still it is one of the best brief summaries on the situation so far available.

After surveying as a background the earlier struggles between China and Japan, the author gives in rapid review a picture of the present conflict and the factors involved. He traces the events that led Japan to break with the earlier policy of cooperation for peace by mutual acceptance of moral obligations and to determine on a policy of military force. This is followed by a description of what the author believes to have been a deliberate and carefully worked out plan to destroy China's resistance and also her cultural institutions. But the plans have not run true to expectations, due to the unexpected and effective resistance on the part of China. Japan suddenly finds she is dealing not with a China that runs at the first show of force but with a determined nation bent on preserving the integrity of her country at any cost.

The author then discusses in turn what he calls the "Ribald Anti-Foreignism" of Japan, the Panay incident, the sinking of foreign gunboats, the bombardment of open cities, the outrages of undisciplined troops, the flooding of China with narcotics, and the growth of the war spirit in Japan.

Other sections of the book deal with Japan's attitude towards the League and the Nine-Power Treaty, the international reaction to her aggression in China, the unexpected unification of China and expectation of ultimate victory by China, and finally the relative positions of China and Japan after the war.

Whether or not the reader may agree with all the author says, perusal of this work will give him a quite clear picture of the struggle as viewed by one who is especially sympathetic to the Chinese viewpoint.

MI FU ON INK-STONES by *R. H. van Gulick*, published by *Henri Vetch*, Peking-PP. 71. Ch.\$10.00.

The point of view of the author is "that enough books have already been written on the subject of Chinese painting in general and the time has now come to consider the many outstanding Chinese artists individually." He has chosen a Sung painter, Mi Fu (1051-1107). The present work is introductory, dealing with a man who is not only painter but poet, essayist, collector and critic. There are many references to him in Chinese sources which are collected at length. His essay on Ink-stones is admittedly showing a moral side of his work but is presented as an example of his method. The writer, who has studied in Leyden University, is now in the Netherlands Legation in Tokyo. He plans further work in this field. The book is fully documented. The Chinese text is given and there are many illustrations and a full index. While this deals with a minor aspect of Chinese culture, it will be of interest to many who study things Chinese, and the publisher, Henri Vetch, is to be congratulated on the number of careful works of this sort which he is making available. E. H. Cressy

THE CHILDHOOD OF THE CHURCH by *Campbell N. Moody*, *Geo. Allen & Unwin Ltd. London*. PP. 143, Price: 5/-, nett.

For a long time we have needed a carefully prepared corrective to the current misconceptions regarding the Early Church. It is so easy to accept Paul's ideals as a picture of the Early Church and fail to see the revelation in his writings of very unideal conditions in the newly organized Christian groups. This volume contributes to this

end in an illuminating way. "We must rid our minds of the old assumption that the Church was pure at the beginning and afterwards became corrupt."

The author writes with an understanding of the Greek and Hebrew backgrounds of New Testament times, and also a knowledge of both the writings of the early Church Fathers and modern critical scholars. This work is of special interest to workers in China because of a first hand study by the author of the Church in this land. This has made it possible to indicate many similarities and contrasts between the primitive Church and the young Chinese Church.

The author points out how difficult it was for the early Church to enter into the true spirit of Christ, and shows that it was only gradually that under the guidance of the Holy Spirit it came into an appreciation of some of the deeper meanings of Christ's teachings. Especially was it difficult for the early Christians to understand the true meaning of faith and of God's forgiving grace as opposed to salvation by works and human wisdom. A similar problem is found in the Chinese Church.

In the appendix the author comes to grip with the problems of the nature of Christ's Kingdom, the lower as well as the higher appeals of the Gospel, and the relation between love and justice. Regarding the latter he asks with reference to Jesus, "Is it certain that He was at fault when He disclosed to us the Righteousness of the Judge as well as the Love of the Father?"

MAKE LIFE WORTH LIVING, by Joseph R. Sizoo. Macmillan Co., New York, 1937. Pp. 190. U.S.\$1.75.

Dr. Sizoo has become Vice-President of the Federal Council of the Churches of Christ in America after a wide experience in the ministry. He here presents a very readable, frank facing of the opinions which many persons of this age hold to the discredit of religion.

He has found that an over-stressing of economics—because it has to do with making a living, the so-called scientific attitude toward life embodied in the feeling that man is now sufficient unto himself, and the quasi-psychology which holds that God is a wish fancy or projection of the imagination and that religion is used as a means of escape when one is unable to cope with life, reflect the attitude of many who have no use for, or have lost confidence in, or have failed to arrive at a satisfying, reasonable understanding of religion.

The author has heard people ask, "What difference does it make whether I believe in God or not?" He faces this question and discusses simply and clearly the purpose and function of religion in relation to life.

To some the Bible is only an example of beautiful literature and Jesus Christ nothing more than an unsurpassed moralist. In his dealing with these questions the wisdom and teaching of the Bible and the more than human greatness of Jesus are brought to bear on the confused thinking and troubling problems of today, in a reasonable, undogmatic, helpful way. I. M. D.

ABOUT THE OLD FAITH, by Henry W. Frost. Fleming H. Revell, New York, 1937. Pp. 128. U.S.\$1.25.

By the term "faith" here the author does not mean the act of belief or faith, but that which is believed, the statement of doctrine.

Written in simple style as a short manual "for young Christians and those new to the Christian faith," this book attempts to show the Scriptural basis for outstanding doctrines of the Christian religion. Beliefs touched upon include: The Godhead, Christ, Man, Sin, The Scriptures, Christian Experiences, The Church, Prophecy, The Final State, and other important topics relating to the Christian faith.

As is to be expected in such cases, either the statement of belief or interpretation of the Scriptures, will not be in complete harmony with the viewpoint of each reader. This little book may serve, however, as a helpful compendium of the beliefs embodied in Christian theology, and as a basis for suggesting lines for further study either by the individual or by groups. I. M. D.

THE EVIDENCE OF THE UNSEEN by James R. Graham, Jr. Published by Zondervan Publishing House, Grand Rapids, Mich. Pp. 26 U.S.\$0.25.

THE DIVINE UNFOLDING by The same author and Publisher pp. 128. U.S. \$1.00.

These two booklets are from the pen of one of our China missionaries. *The Evidence of the Unseen* is mainly a monograph on the verbal inspiration and infallibility of the scriptures. *The Divine Unfolding* is an exposition on the Fall and the conflict between the Seed of the woman and Satan culminating in the victory of the Messiah over Satan. It would be difficult to find another book that attempts to impart so much information about the person and work of Satan.

The author gives evidence of unusual knowledge of the Scriptures. It is in his interpretation of the Scriptures that he would find many sincere Christians, exegetes and Bible students to take issue with him. Unfortunately he writes with an air of finality on subjects which others usually treat in a more humble and less dogmatic spirit. One gets the impression that he finds it difficult to distinguish between what is relevant and the irrelevant to our Christian Faith. More regrettable is the tendency to declare as apostate those whose views are at variance with his. Here is a paragraph:—

"Satan himself is the author of the 'social gospel' and nothing could possibly please him better. He loves to cast the Sovereign-Creator-Christ in the role of being a garbage-collector for his foul world-system. He loves to send his dupes around mouthing about 'the principles of Jesus.' 'The social ethics of the Master,' 'world-peace,' 'solving problems,' 'leadership training,' and a thousand and one empty shibboleths and pious-sounding lies that find no substantiation in Scripture or human experience. The propagators of these frauds feel that if they can shout loud enough that the world is getting better, or if they can just play their Pollyanna game long enough, their dreams will come true. Wars, rumors of wars, increasing armaments, scrapped treaties, perfidy in human relationship, crowded jails, gangsterism, rampant immorality among the youth, indiscriminate divorce, intoxication of stimulants, speed and pleasure, are either ignored by the pink-spectacled spawn of hell, whether in atheist Russia or in Modernist pulpits, or glorified as the signs of a new emancipation from ancient shackles."

In another recent article the same writer calls Sherwood Eddy, Stanley Jones and Kagawa "arch-deceivers." When the author is gathered into the Church Triumphant, I venture to predict that he will be tremendously (and, shall I say, agreeably) surprised to find many in that blessed fellowship whom he is glibly casting into outer darkness. A. R. K.

THE TRUTH OF CHRISTIANITY, by W. H. Turton. Wm. B. Eerdmans Publishing Co, Grand Rapids, Michigan, U.S.A. Pp. viii, 535. U.S.\$1.00. (This book has been translated into Arabic, Chinese, Japanese and Italian.) 12th Edition, Revised—65th Thousand.

For one who desires a reason for the faith that is in him this book should be of assistance. The book is written with its title well in mind. The main section on Christianity is given a historic background by discussions of Creation and the Jewish Religion.

In Part I, entitled *Natural Religion*, beginning with the origin of the universe due to the action of a *Free Force*, the author's polemic predicates the purposive creation of the world, skilfully clarifies the seeming contrariety of man's "free will" and God's "foreknowledge," argues the naturalness of a creator's interest in his handiwork, shows that such an interest would logically lead to a revelation to man, and that a miraculous revelation is credible.

The giving of this revelation to the Jewish nation leads to a discussion, in Part II, of the *Jewish Religion*. Here the author contends that the account of creation was divinely revealed, that the origin of the Jewish Religion was confirmed by miracles, that its history is confirmed by both miracles and prophecies; and ends the second part with a chapter modestly entitled "That the Jewish Religion is Probably True."

Part III, headed *The Christian Religion*, is a defense of the credibility of four great doctrines of Christianity,—the Trinity, the Incarnation, the Atonement, and the Resurrection, as stated in the Apostles' the Nicene, and the Athanasian Creeds.

In substantiating the credibility of the Christian Religion, the author weighs the evidence of extra-Biblical sources, and the internal evidence of the Synoptic and Fourth Gospels and of the Acts. He states that the four main arguments for belief in Christianity rest in the Miracles, in Christ's Character, in Prophecy, and in History. His final conclusion is that "the truth of the Christian religion is *extremely probable*, because, to put it shortly (after more than 500 pages of close-knit argument), though the difficulties of accepting Christianity are great, the difficulties of rejecting it are far greater."

The author is quite wise in his statement that people do not reason their way into an acceptance of Christianity, though there is much to be said for understanding the intellectual difficulties involved.

Features which strongly commend themselves to one referring to the book are its complete Indices both of Biblical Texts and of Subjects, and the Outline of what is to follow given on the first page of each chapter. I. M. D.

THE GIRL RESERVE MOVEMENT OF THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION, by Catherine S. Vance, Ph.D. TEACHERS' COLLEGE, COLUMBIA UNIVERSITY NEW YORK—\$1.85 Gold.

Teachers and religious workers engaged in group work and character education among young people will be interested in this study of the educational principles and procedures employed in the "girls work" movement of the Y.W.C.A. in America. Thru first hand observation, study of records, questionnaires and interviews with leaders, the author seeks to discover (1) what educational principles and procedures have prevailed in the Girl Reserve Movement; (2) their relation to the social situation, educational thought, and the whole Y.W.C.A. Movement of which it is a part; (3) their relation to its character education aims.

Here is set forth the evolution of methods and ideals from the early days of limited Bible study and programs planned by outside leaders, to the existing participation in self managed activities arising out of the interests of the girls and leading to a social responsibility toward the community and world in which they live. The church worker will find significant the differences that have appeared between an organization like the Girl Scouts or Camp Fire Girls and this movement, related to the aims and ideals of an adult group in the entire association movement, and having definitely expressed religious aims. Of particular consequence is the elimination of a system of awards and honors which tend to be "conducive to a competitive spirit" and reliance instead on the satisfaction to be gained in the activity. The use of symbolism as directed to everyday living; attention to the needs of the individual; the development of human personality thru the group process are seen as emphasized thru the years. L. K. H.

THE CHRIST OF GOD by Henry Balmforth, *Student Christian Movement Press, London, 1938. Pp. 125, Price 2s. 6d. net.*

This is the third volume in the Diocesan Series, a series being prepared by an Advisory Council with The Rt. Rev. the Bishop of Southwark as president. The aim of the series is to expound the central affirmations of Christianity in a simple way for the benefit of ordinary Church people and study groups.

The first chapter presents a clear picture of Jesus as a man. The second takes up the development of the idea of Messiahship, the Christ of God, and the Incarnation. This is followed, in chapter three, by a presentation of the work of Christ as Revealer and Redeemer.

In chapter four the Deity of Christ is considered. In Christ, according to this work, God took manhood into Himself and by a condescension of divine love lived our human life for our salvation. In the words of the so-called Athanasian Creed the Incarnation does not mean "conversion of the Godhead into flesh," but "taking of manhood into God." The Virgin Birth and the bodily resurrection of Jesus are considered as more in keeping with this view of Christ than any theories that would try to explain them away.

The chapter on the Eternal Word presents the cosmic Christ, who is known to the world not only in the particular revelation in Jesus, the Jew, but also in a general revelation as Creator and Source of the world and all good in humanity throughout the ages.

This study is based on the conviction that the Incarnation was a unique "Act of God," and provides a defense of that position against modern humanistic and liberal trends in theological thinking. F. R. M.

THE YENCHING JOURNAL OF SOCIAL STUDIES, Vol. I, No. I, *Yenching University, Peking, China, June, 1938. Pp. 154.*

The Yenching Journal of Social Studies makes its bow to the reading public in this issue. The contents in this issue are grouped under three headings: Articles, Notes and Queries, and Book Reviews. For the future it is planned that, besides the Book Reviews, including reviews of books in Chinese or other Eastern languages, the Journal will carry articles embodying original research, theoretical articles on the social sciences, descriptive data on field work and bibliographical studies.

An Editorial Committee with Mr. Li An-che as Managing Editor, G. E. Taylor as Secretary and Cheng Lin-chuang as Business Manager

are responsible for the Journal, which is to appear semi-annually at a subscription price of Chinese \$3.00 (abroad U.S. \$2.00) per volume of two issues.

This issue opens with an article on "Recent Population Changes in China" by Cheng-hsin Chao. This is followed by an article by Ssu-ho Chi based on Professor Wm. Hung's research studies on the Ch'un Ch'in. Among other good articles, one on "the Kiaotse Railway Consumers' Co-operative Society" by Lin-chuang Cheng deserves special mention. This is a description of the workings of one of a very few successful Consumers' Co-operatives in China.

The Journal has plenty of room for pioneering in its chosen field, and we wish the Editor and his associates much success in their new venture. F. R. M.

IN A CHINESE GARDEN by Edith Tatum. Pp. 79. Gold \$1.50.

SEVEN WHITE BIRDS by Frances Alexander. Pp. 82. Gold \$1.50.

NEW WOOD by Miriam Cassel Matthews. Pp. 63. Gold \$1.50.

All Published by the Kaleidograph Press, Dallas, Texas,

These are neatly bound collections of poems. Of the author of first it has been said, "Fragrance, music and a mastery of technique, ease without carelessness, clarity without banality, romance rather than sentimentalism, and sincerity mark the work of Edith Tatum."

The poems of Miss Alexander have appeared from time to time in the Literary Digest and other magazines. She is a student of "things Chinese," and this is reflected in her writings.

The former editor of "Star Dust" says of the writings of Mrs. Matthews, "There is a delicacy and a appealing beauty in the work of Mrs. Matthews, a really enchanting imagery which haunts the lines of most of her poems."

BREAD by The British and Foreign Bible Society, London.

This is so much more than an annual report that the reader feels like one who has taken up what appeared to be a piece of dry bread and found it more appetizing than a piece of cake. This is a great story artistically told. It reads like an interesting novel.

We learn what a great place the Bible has had in the life of England. We are given many brief stories of the work and success of the Distributors of the Bible in all lands, including China. These are followed by the story of the translation of the Scriptures into many languages and something of the generous support that has made this work possible.

Several beautiful plates, including one of "Reading the Bible in Old St. Paul's" in which the Bible is chained to the stand on which it rests, enrich the volume.

STEWARDSHIP IN KOREA by Herbert E. Blair, Christian Literature Society for Korea, Seoul. 1938. Pp. 46. Cloth Yen. 1.00 Paper Yen. 0.75.

This small book on Stewardship follows close on the heels of "PAUL, A CHRISTIAN FINANCIER" which was reviewed some months ago. While the author was in America on furlough he was requested by the General Assembly of the Presbyterian Church in Korea to make a study of the latest stewardship promotional methods in the American churches and to try on his return to introduce some of those methods

to the Church in Korea. This concise work grows out of that study and of the practical experience of the Korean Church. The inadequacy of other methods is presented and the system known as Stewardship Systematic Giving is both explained and advocated.

DIRECTORY OF WORLD MISSIONS, edited by Joseph I. Parker, *International Missionary Council*, New York & London. 1938. Pp. 255. Price G\$2.00.

This is a Directory of Protestant mission work throughout the world with slight exceptions. "Societies have been arranged geographically according to the countries in which their headquarters are located. There is, however, a special section *International Organizations* devoted to those organizations which are international in scope and which either do not have a single headquarters address, or have, in different countries, two or more councils of equal standing." Work among the Jews is treated separately.

The arrangement of the titles alphabetically under each division will facilitate the use of this valuable Directory. A Classification of Societies by Denominations and an Index complete the work.

INTERNATIONAL REVIEW OF MISSIONS, edited by William Paton and M. M. Underhill. Vol. XXVII, October, 1938.

The first article in this issue is a very clear-sighted analysis of "two methods of interpreting the person, life and work of Jesus Christ in their relation to the Godhead." These, of course, are the Hebraic and the Hellenic. The writer, Canon O. C. Quick, D. D., has done much to clarify this problem. This is followed by T. C. Chao's able treatise on "The Church in China, Its Future in Social and Economic Thought and Action," which appeared in recent issues of the Recorder.

Among other valuable articles are some on India and two on Co-operative Societies. The first of these latter, by Galen M. Fisher, discusses Kagawa and his work in Cooperatives. There is much in Dr. Kagawa's claim that Cooperatives offer the way out for a distracted world so far as the economic aspects are concerned, and he is right in insisting that, "We must have the Spirit of Christ, of mutual aid, of redemptive love, or the co-operative movement is a failure." So this article should have wide and careful reading.

FRIENDSHIP CALENDAR, 1939. I/-, Livingstone Press, London.

This excellent calendar published by the London Missionary Society has twelve fine pictures and stimulating quotations—altogether a very artistic production.

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Notes on Contributors

Dr. W. Y. Chen is the General Secretary of the National Christian Council of Shanghai.

Dr. Bernard E. Read is on the staff of the Henry Lester Institute of Medical Research.

Mr. C. C. Djao is secretary of the Council on Secondary Education of the C. C. E. A. and also for many years has been General Secretary of the East China Christian Educational Association.

Mr. Kiang Wen-Han is head of the Student Division, National Committee Y.M.C.A.

Mrs. Frances M. Roberts is a member of the American Church Mission, residing at St. John's University, Shanghai.

狸有洞 天竺地島有窟
 子部 沒有甚麼頭的地方
 馬王 夢 夢 夢



Tung Ping.

A Chinese Artist's Conception of Matt. chap. 8, v. 20.